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Muzaffargarh Dist

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Edn, 1883-1884.

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GAZETTEER

OF THE

MUZAFFARGARH DISTRICT,

1883-84.

Compiled and Published under the authority of the Punjab Government.

Lahore:

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THE EDITOR.

PREFACE.

THE period fixed by the Punjab Government for the compilation of the *Gazetteer* of the Province being limited to twelve months, the Editor has not been able to prepare any original matter for the present work; and his duties have been confined to throwing the already existing material into shape, supplementing it as far as possible by contributions obtained from district officers, passing the draft through the press, circulating it for revision, altering it in accordance with the corrections and suggestions of revising officers, and printing and issuing the final edition.

The material available in print for the *Gazetteer* of this district consisted of the Settlement Reports, and a draft *Gazetteer* compiled between 1870 and 1874 by Mr. F. Cunningham, Barrister-at-Law. Notes on certain points have been supplied by district officers; while the report on the Census of 1881 has been utilised. Of the present volume, Section A of Cap. V (General Administration), and the whole of Cap. VI (Towns), have been for the most part supplied by the Deputy Commissioner; Section A of Cap. III (Statistics of Population) has been taken from the Census Report; while here and there passages have been extracted from Mr. Cunningham's compilation already referred to. But with these exceptions, the great mass of the text has been taken almost, if not quite verbally from Mr. O'Brien's Settlement Report of the district.

The draft edition of this *Gazetteer* has been revised by Messrs. O'Brien, Tremlett, and Benton, and by the Irrigation Department so far as regards the canals of the district. The Deputy Commissioner is responsible for the spelling of vernacular names, which has been fixed throughout by him in accordance with the prescribed system of trans literation.

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1	2	3	4	5
DETAILS.	DISTRICT.	DETAIL OF TAHSILS.		
		Muzaffargarh.	Alipur.	Sananwan.
Total square miles (1881)	3,139	925	887	1,327
Cultivated square miles (1878)	621	265	189	167
Culturable square miles (1878)	1,587	305	481	801
Irrigated square miles (1878)	621	265	189	167
Average square miles under crops (1877 to 1881)	630	269	203	158
Annual rainfall in inches (1866 to 1882)	6·0	6·0	9·9	9·6
Number of inhabited towns and villages (1881)	694	391	176	127
Total population (1881)	338,605	146,885	110,869	80,851
Rural population (1881)	316,749	140,748	99,503	76,498
Urban population (1881)	21,856	6,137	11,366	4,353
Total population per square mile (1881)	108	159	125	61
Rural population per square mile (1881)	101	152	112	58
Hindus (1881)	43,297	20,390	13,352	9,555
Sikhs (1881)	2,788	631	1,445	712
Jains (1881)	11	11	...	...
Musalmáns (1881)	292,476	125,820	95,072	71,584
Average annual Land Revenue (1877 to 1881)*	568,220	259,697	170,688	137,835
Average annual gross revenue (1877 to 1881) †	664,653	...	...	...

* Fixed, fluctuating, and miscellaneous. † Land, Tribute, Local rates, Excise, and Stamps.

CHAPTER I.

THE DISTRICT.

SECTION A.—DESCRIPTIVE.

Chapter I, A.

Descriptive.

General description.

The Muzaffargarh district is the westernmost of the four districts of the Multán division, and lies between north latitude 29° 1′ and 30° 46′, and east longitude 70° 33′ and 71° 49′, occupying the angle between the rivers Chináb and Indus, whose junction constitutes the southern extremity of the district. It is bounded on the north by the Derah Ismaíl Khán and Jhang districts, on the east by the Chináb which separates it from the Multán district and the Baháwalpur State, and on the west by the Indus which separates it from the Derah Ghází Khán district. It is divided into three *tahsíls*, of which that of Sanánwán includes all the northern portion of the district excepting a narrow strip along the right bank of the Chináb, that of Álípur embraces the southern portion of the district, while between them lies the *tahsíl* of Muzaffargarh. Some leading statistics regarding the district and the several *tahsíls* into which it is divided are given in Table No. I on the opposite page. The district contains no towns of more than 10,000 souls, Khángarh with a population of 3,417 being the largest. The administrative head-quarters are situated at Muzaffargarh, six miles from the right bank of the Chináb, on the road from Multán to Derah Ghází Khán. Muzaffargarh stands 13th in order of area and 28th in order of population among the 32 districts of the province, comprising 2·94 per cent. of the total area, 1·80 per cent. of the total population, and 0·90 per cent. of the urban population of British territory.

Shape, situation and dimensions.

The latitude, longitude, and height in feet above the sea of the principal places in the district are shown in the margin.

Towns.	N. Latitude.	E. Longitude.	Feet above sea-level.
Muzaffargarh ..	30° 5′	71° 14′	388
Alipur ..	29° 23′	70° 57′	337
Sananwan ..	30° 19′	71° 1′	413

Of the total area, 462,109 acres, or 23 per cent., are cultivated and fallow; 953,870 acres are culturable waste; 281,725 are unculturable; and 311,554 are Government waste. This district forms the lower extremity of the Sind Ságar Doáb, and is in shape a long narrow triangle, the eastern and western sides of which are formed by the rivers Chináb and Indus respectively, the apex being placed at the junction of those rivers. The base of the triangle, which forms the northern boundary of the district, is about 55 miles long. The length of the triangle is 132 miles. The northern part of the district consists of the valley of the Indus on the west, the valley of the Chináb on the east, and the sandy desert known as the *thal*, in the centre. The valley of the Indus is broader than the valley of the Chináb. The main stream of the Indus has for years been receding to the west, and there is now a strip of good land 10 miles wide lying between the Indus and the *thal*. This strip is irrigated near the bank of the river by the annual inundation, and inland by inun-

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Descriptive.

dation canals. The valley of the Chináb is deeper but not so broad, and does not seem subject to such great alterations as that of the Indus.

The *thal*.

The two river valleys are separated by the sandy desert which occupies so large an area of the Sind Ságar Doáb, and is locally known as the *thal*. The *thal*, like the district, is triangular in shape with its apex to the south. The sides of the triangle are about 50 miles long, its base 34 and its area 850 miles. The western part of the *thal* consists of a sandy soil with occasional sand-hills. As we go east, the sand-hills are more numerous, and higher. They run north and south in detached ridges, and are separated from one another by long strips and basins of stiff clay. These ridges rise higher and higher until they abruptly end at the edge of the Chináb valley. The *thal* is at all times the grazing-ground of large numbers of camels, and, except during drought, of herds of sheep and goats. When rain falls, good grass springs up at once and large herds of horned cattle come into the *thal* for pasture. Water is everywhere salt and bitter even in the wells locally called sweet. *Thal* residents prefer their own bitter water, and complain of the sweet water of the other parts that it has no taste. The strips and basins of good clay that lie between the sand-hills are cultivated with great care. On account of the surrounding sand-hills the owner cannot extend his culivation, and he makes the most of his little oasis. The soil is very highly manured and mixed with sand, locally called *panán*, from the neighbouring sand-hills. To secure abundant manure besides the supply afforded by the owner's cattle, he hires flocks of goats and sheep to make his fields their night-quarters on payment of a small amount of grain. This payment is called *áhalí*, and the rate is a quarter of a *ser* of wheat per score of sheep and goats for each night. The water-courses are made perfectly straight, and are V shaped instead of square, and carefully plastered with clay and straw to prevent leakage. The fields are laid out in small beds, a perfect rectangle in shape. Nothing can be neater or can show more careful farming than the lands of a *thal* well. The irrigation is from wells helped by rain. Manure and rain are indispensable to ripen a crop. The owner of each well keeps a herd of sheep and goats. If rain does not fall there is no grass for the well-cattle or for the sheep and goats. The wells have to be stopped and the cattle are taken to the banks of the rivers, and there is consequently no manure. Thus, if there is no rain there is no manure, and consequently no crop. If the rainfall is abundant the wheat crop in the *thal* is heavier than in any part of the district. Though the *thal* is so inhospitable, and agricultural life in it so hard, yet the people thrive on it. Nowhere else are such fine strapping men and women, and such plump, healthy children, to be seen. The *thal* is not a desert throughout its whole extent. In the west and south the tracts of good land are larger and the sand-hills smaller. The inundation canals find their way in, and with their help good crops of indigo and sugarcane are grown. The *thal* does not form a dorsal ridge between the rivers. There is a regular slope from the Indus to the Chináb. The native legend about the formation of the *thal* is, that formerly the Indus flowed down the centre of it and deposited the sand; then the Indus changed its course to the west

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Descriptive.

The Thal

and the wind blew the sand into the heaps we now see. There is no doubt that the Indus did flow down the *thal* at one time. Mr. O'Brien has seen a deed of sale in which Basíra, a village now in the centre of the *thal* and equi-distant from the Indus and the Chináb, is described as Bet Basíra. At Sháhgarh, which is the southern end of the *thal*, a long lake which used to be the bed of the Indus is still extant.

The country outside the *thal*.

The rest of the district is a dead flat, and consists of strips of alluvial land running parallel to the bank of each river, which are irrigated by the annual inundation, and of a tract lying within the alluvial strips protected from the floods and irrigated by wells and canals. The alluvial lands are intersected by many side-channels of the rivers, here called *dhands* or *pháts*. The strips of alluvial land grow wider as we proceed south, until the Indus strips meet the Chináb strips three or four miles south of the town of Alípur, and, from that point to the junction of the Indus and Chináb, the whole width of the district is subject to inundations, and is dependent on them for its irrigation. In the cold season the district is of the size and shape shown in the map. In the hot weather the rivers rise and cover a long strip of land parallel with their banks. The strip so inundated by the Indus is much wider than that flooded by the Chináb. As the rivers become more swollen, they draw nearer to each other, until the Indus begins to force its way across the district at Jatoí, and flowing in a south-easterly direction, meets the rising waters of the Chináb near the village of Pakka Náich, three miles south of Alípur. This occurs about the end of June, and from this time till September the district, south of a line drawn from Jatoí to Pakka Náich, is more or less submerged. At first the water keeps to the depressions in the ground; but as the season advances the flood spreads over the whole country. Communication is effected by boats, and the town of Khairpur, a place of considerable mercantile activity, situated at an equal distance from the cold-weather streams of both rivers in the centre of the Doáb, becomes a port from which cargoes are shipped to Sindh. Attached to every house in this flooded part of the district are one or more small platforms raised on poles called *mannhán* (Hindustáni *machán*), on which people live when washed out of their houses. And a very hard life it is. From the end of June to the beginning of September the people are exposed to the hot sun by day, and to swarms of mosquitoes at night. Sometimes they are unable to leave the *mannháns* for days and weeks together. When the water subsides, comes the season called *sahrá*, during which hardly any one escapes attacks of malarious fever. A proverb says that to go and live by the river side is to place a baby in a witch's lap, and another—

"*Vasandar bet*
Na tan kapre
Na roti pet." } = Residence in the *bet* is to have no clothes for the body and no bread for the belly.

There are, however, two sides to the question, for—

"*Daryà dà hamsàya*
Na bhukhà na trikàya." } = { The neighbour of the river
Is neither hungry nor thirsty.

Canal tract.

Bounded by the *thal* on the north, and on its other three sides by the alluvial lands above described, is a tract naturally and artifi-

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Descriptive.

Canal tract.

cially protected from inundation and occupying the centre of the district. This contains many populous villages and a few fair-sized towns. Superior crops of sugarcane, indigo, rice and wheat are grown in it. It is irrigated by inundation-canals which run from April to September, and which are assisted by a large number of wells. Though this canal tract is in normal years protected by artificial embankments and natural elevations from the floods, yet the land lies very low, and destructive inundations from both rivers, especially the Indus, do occur. Thus since 1873, this tract has been severely injured twice—once in 1874 by a flood from the Indus, and again in 1878 by floods from both the Indus and Chináb. This canal country is throughout its length seamed with long depressions in the level of the ground running from north-west to south-east, which at various times were beds of the river Indus. Indeed, there appears little doubt that at one time or another, the whole of what is now the Muzaffargarh district was river bed ; of these old river channels the most clearly marked are the Sháhgarh and the Sindrí, Saithal, Nángní, Garang, and Jannúnwáh *dhands*, and the old watercourse which is now used as the bed of the Puránwáh canal. Well-defined old water-courses of this kind are called Garak, Garang, and Garangí. The *dhands* will be described further on. The district thus consists of three great natural divisions—the *thal*, the alluvial country, and the canal tract.

The rivers.
The Indus.

The Indus forms the western boundary of the district throughout its whole length, a distance of 110 miles. The slope of the bank in this district is shelving and easy, the set of the stream being towards the western bank, which, in the Sanghar *tahsíl* of Dera Ghází Khán, is high and steep. In the cold weather it is two miles wide. In the hot weather it overflows its banks to such an extent that its width cannot be estimated. Its depth varies from 12 feet in the winter to about 24 feet in the summer. The current is strong and rapid. It has a great tendency to form islands and shoals, which makes its navigation dangerous to boats. The most remarkable feature of the Indus is the gradual shifting of its stream to the west. The native legend of its having once flowed down the centre of the *thal* has been mentioned. In the middle of the district are many villages now far away from the Indus, to whose names are added the words *bet, bela, kachcha,* denoting that at one time they stood on or near the river-bank. The inland portion of the district is full of watercourses which were once beds of the Indus. In receding westward it has left various side-channels which are easy and safe means of irrigation. The numerous inundation canals of the district have their heads in the side-channels, and are therefore comparatively safe from the erosion which is so destructive where canals take off direct from the main stream. We know from the *Aín Akbarí* that the Indus joined the Chináb opposite Uch, about 60 miles above the present confluence at Mithankot, and that nearly the whole of what is now the *tahsíl* of Alípur was then on the west bank of the Indus. General Cunningham's Ancient Geography, page 220, says that the junction "was still unchanged when Rennell wrote his geography of "India in A.D. 1788, and still later in 1796 when visited by Wilford's "surveyor, Mirzá Mughul Beg." But early in the present century the Indus gradually changed its course, and, leaving the old channel at

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The rivers. The Indus.

20 miles above Uch, continued its course to the south-south-west, until it rejoined the old channel at Mithankot. Native tradition, however, says that the change of course took place suddenly, and about the year 1787 A.D., at the point where the Indus used to turn east to meet the Chináb. One of the rulers of Sítpur dug a canal along the line of the present course of the river. The Indus suddenly deserted its old bed, and began to flow along the line of the new canal, and has flowed there ever since. This tradition is corroborated by the history of the time as to the date. The change of the course of the Indus left the country formerly on its west bank exposed to the attacks of the Baháwalpur State, then rising into power. Accordingly we find that in 1791 A.D. the Nawáb of Baháwalpur seized the whole country which was transferred by the change of course from the west to the east bank of the Indus, and from 1791 to 1819 the Nawábs of Baháwalpur governed this tract as independent sovereigns. The old bed of the Indus is still clearly marked, and is known as the Janún *nála*. It has a course of about 24 miles from the village of Mela Chachcha, which is in the north-west of the Alípur *tahsíl*, to the village of Makkhan Bela opposite Uch, where it joins the Chináb. There is also good evidence of the junction having once been at Shahr Sultán, 13 miles north of the junction mentioned in the *Aín-i-Akbarí*. The fickleness of the Indus has obtained for it the epithet of *kanjrí*, or prostitute. The name of the Indus is "Sindh," which has three distinct meanings; (1) the river Indus, (2) the country on both banks of the river Indus and subject to its influence, and (3) the province of Sindh.

The Chináb.

The Chináb is the eastern boundary of the district along its whole length, a distance of 109 miles. The river is known here as the Chináb, but before it reaches this district it has received the waters of the Jihlam and Rávi, and is more correctly called the Trináb. After it has flowed three-fifths of the distance down the district, it receives the united Sutlej and Biás, and becomes the Panjnand, though it is still known to us as the Chináb. After its junction with the Indus at Mithankot, the combined rivers become the Satnand, or seven rivers composed of the five rivers of the Panjáb, plus the Indus and Cábul rivers. The bank of the Chináb is in parts high and steep, in others the slope is shelving and easy. The depth of the stream varies from 15 feet in winter to 30 in summer. The Chináb is narrower and less rapid than the Indus. The deep stream shifts very much, and the navigation is difficult but not so dangerous as the Indus. The Chináb does not betray a tendency to encroach on one bank more than the other. The inclination to "west," which all the Panjáb rivers are supposed to have, is not apparent on the Chináb. During the last twenty years the gains and losses of Muzaffargarh and Multán have been equal. Seventeen villages with Rs. 2,667 revenue have been transferred by the river from Muzaffargarh to Multán, and 17 villages with a revenue of Rs. 2,491 have been transferred from Multán to Muzaffargarh. Eleven inundation canals have their heads in the Chináb.

Difference in the slope of the Indus and Chináb.

Looking up the Satnand with one's back to the sea, the Indus and Chináb part company at the southern end of this district opposite Mithankot. At this point the flood level is 308 feet above the sea.

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Descriptive.
Difference in the slope of the Indus and Chináb.

From here the slope of the Indus rises at the rate of 1·33 feet per mile, and the Chináb at 0·99 per mile. The Indus therefore gains 0·34 foot per mile on the Chináb, and at the north-west corner of the district, which is 110 miles above Mithankot, the Indus is 37 feet higher than the Chináb opposite at the north-east corner of the district. There is no ridge between the two rivers; the spill-waters from the Indus are prevented from sweeping across the district partly by artificial embankments and partly by the sand-hills of the *thal.* The exposed state of the district is thus apparent.

Rivers, a retreat for criminals.

The rivers afford a safe retreat to criminals or persons who are in difficulties at home. Such people go for a trip down to Sindh, or up to Kálábágh and Pind Dádan Khán, and safely elude the police or their relations until the storm has passed.

Alluvial deposits. *Kálá pani.*

Both the Indus and Chináb carry silt in suspension in their waters, and, during the floods, deposit it on the adjacent lands which it greatly fertilises. This alluvial deposit is known by several names,—*at, mat, ubá, naván* and *latár.* The effect of a plentiful deposit is said to last five years, and as the supply is regular, farmers dispense with manure in the alluvial lands. The silt of the Chináb is said to be more fertilising and to contain less sand than that of the Indus. A local proverb thus compares the rivers—

" *Daryá Sindh soná lave te kali deve,*
Daryá Chináb kali lave te soná deve."=
The river Indus takes away gold and leaves tin,
The river Chináb takes away tin and leaves gold.

Omitting destructive floods, there is only one condition under which inundation water does harm. When the flood has deposited its silt and flows on over salt land, the water becomes full of salt, and is highly injurious to vegetation. Flood-water in this state is called *kálá páni.* Under all other circumstances it is most beneficial. Besides depositing rich silt it carries away the surface salts, sweetens wells, and brings with it the seeds of trees and of valuable grasses. The annual inundations caused by the rising of the river are called *chhal* and *bor.* These words are used for the normal as well as the destructive floods—

" *Je bor áwe tán bakht vadháwe,*
Je na áwe tán kura kháwe." = If flood comes it increases our luck,
If it comes not, drought consumes us.

Destructive floods will be described in connection with protective embankments.

Rivers, the remarkable feature of the district.

The rivers and the facts incidental to them are the remarkable feature of this district, and touch the administration at more points than any other natural phenomenon. They irrigate by their regular inundation 120,000 acres, and by canals depending on them, 200,000 acres of cultivation. These 320,000 acres have to be measured up and 120,000 acres assessed with land-revenue every year, so that it is a matter of deep interest, both to a population almost wholly agricultural, and to Government which derives its revenue here literally from the water, that the rivers should rise at the usual time, that the supply of water should be abundant but not excessive, and that the rivers should fall at the right time. When the supply is scanty, the keenest competition for the water begins. On the canals the best friends fall out. In the *sailába* country the water flowing in the drainage channels is demand up and forced into the cultivated

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Rivers, the remarkable feature of the district.

lands, and some very pretty fights are the result. If the water does not retire at the proper time, the land cannot be ploughed for the *rabí* crop. Even when the rivers are on their best behaviour, they deprive a fourth of the population during four months of the means of following their only pursuit, agriculture, and drive them from mere *ennui* to transfer cattle from bank to bank, and provide so easy a medium for transporting the stolen animals that a naked urchin can drive a herd of fifty buffaloes across the combined five rivers. Eight *zaildárs* in the flooded part of the country are on heavy security for indulging in this pastime, and it is no use to dismiss them, because the whole population is similarly inclined. But the rivers do not always behave well: they burst *bands*, carry away houses and stacks of corn, breach roads, blow up bridges, fill canals with mud, throw down Government buildings, and even drown the semi-aquatic cattle. In the flood of 1874, 500 head of cattle were drowned in the Sanánwán *tahsíl* alone. Thrice in the last seven years all work has been suspended for days in the Government offices. The police, the *kutcherry munshis*, the prisoners in the jail, and the settlement *asámís* have been sent in a body to make embankments, to divert floods from the town and station of Muzaffargarh. In the flood of 1874 the house of the salt patrol at Kureshí was washed away, and he spent a happy day in August on the top of a sand-hill waiting for the water to subside. Thus it will be seen that the rivers alone find the Government officials of the Muzaffargarh district in ample work.

Dhands or back-waters.

The side-channels of the rivers, the inlets from the rivers, and the tanks or lakes are called *dhands*. The side-channels are also termed *pháts*. The *dhands* are of two kinds. The first are isolated *dhands* in which communication with the rivers only occurs during the inundation season, and dries up before the next year's floods come. The second are connected *dhands*, being expansions of a river, small stream or canal, into a tank, and which throughout or for the most part of the year are connected with the rivers. The *dhands* supply a good deal of irrigation by means of Persian-wheels, either single (*jhalár*) or double (*baighar*), one wheel being placed above the other. The *dhands* abound in fish, and great quantities are caught in them. The isolated *dhands* are the best for fishing, because weeds spring up rapidly in them and afford a refuge as well as food for the fish. The products of the *dhands* are described in Section B of this chapter. The *dhands* swarm with wildfowl in the winter; a good many snipe are also seen, and occasionally a bittern. Very large bags of wildfowl have been made by sportsmen in the *dhands*. The *dhands* are very numerous and very much in size and depth, according as the floods fill them or not. The following are the most permanent and the best for shooting :—

1. Kaudíwál *alias* Buparáí *dhand* in the village of Kaudíwál, three miles north of Rangpur. Wild duck, goose and snipe abundant. Good fishing.
2. Ghazanfargarh *dhand* in the village of Ghazanfargarh, 15 miles south of Muzaffargarh. This is a permanent lake of about 50 acres. Wildfowl abound. There is a great fishery here. It is well worth a visit to see the take of

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Dhands or back-waters.

fish divided in the evening. The lake is full of water-lilies.

3. The Sindhrí *dhand* in the villages of Jálwálá, Muhammadpur, Chatwáhin, Isanwálí and Sandíla. It crosses the Alípur road between the 17th and 18th milestone from Muzaffargarh. It is full of wildfowl, and bitterns are often seen. It abounds in *pabbins.*
4. Saithal *dhand* in the village of Bastí Jalál. It crosses the Alípur road between the 20th and 21st milestone from Muzaffargarh; wildfowl are very plentiful.
5. Panjíhar *dhand* near Rohillánwálí, 23 miles south of Muzaffargarh; the country becomes so low, that the water of the Indus and the Chináb finds its way into the centre of the Doáb, and a perfect net-work of *dhands* occur, all of which discharge their waters into the Panjíhar *dhand*, which crosses the Alípur road between the 24th and 25th milestone from Muzaffargarh. The Panjíhar is so called because it receives the surplus water of the following five canals:—

   The Sardárwáh; the Nángwáh; the Adilwáh from the Indus; and the Hájíwáh and Ghazanfarwáh from the Chináb. The Panjíhar, on its way to the Chináb, throws out a branch called the Nángna or snake *dhand* from its tortuous course. Both the Nángna and Panjíhar abound in wildfowl and fish.

   In May 1880 the Ghazanfargarh, Sindhrí, Saithal and Panjíhar *dhands* were connected by short cuts and formed into the Rohillánwála drain or escape. After the great floods of 1882 a new branch called Talsind was made to catch the surplus water of the Indus canals.
6. The Sháhgarh *dhand* or *garak*. This is on old bed of the Indus. It begins in the village of Ayab Aráín near Kureshí, and runs in a winding course among the sand-hills of the *thal*, till it ends near the old fort of Sháhgarh, 10 miles from Muzaffargarh on the Kínjhir road. In 1882-83 this *dhand* was connected with the Sind-tal. This *dhand* is 6 miles long. The greatest width is 54 yards and greatest depth 8 feet. It abounds in fish and wildfowl. The common snipe is tolerably plentiful, and it is one of the few places in the district where the painted snipe is found. It is full of *pabbin* and *kúndr*.
7. Jannúnwáh *dhand* is about 24 miles long. The northern end is in the village of Melá Chachcha. It runs in a south-easterly direction and joins the Chináb near Makkhanbela. It abounds in fish, wildfowl and snipe. Bitterns are often seen. *Kúndr* and *pabbin* are plentiful.
8. The Garang *dhand* is in the south of the Alípur *tahsíl*; its northern end is in the village of Bhamrí and its southern end in Dháka. Its cold weather length is about 9 miles. Its greatest width is 60 yards, and

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Dhands or back-waters.

greatest depth 12 feet. This is a real paradise for sportsmen. The water swarms with wildfowl and the banks with black partridge. Fish are abundant. Snub-nosed crocodiles are constantly seen, and tortoises reaching two feet in diameter. Snipe are fairly plentiful, and bitterns are occasionally seen. There is a branch of the Garang called the Alí Sháh *dhand*, which runs through the village of Muhib Sháh; that also abounds in wildfowl.

The Bílewála *dhand* in the village of Bílewála becomes a large lake when the rivers rise well. It is remarkable for the great variety of fish found in it. Wildfowl and *pabbins* are abundant. The *dhands* mentioned are fairly permanent, and are situated inland. There are many other permanent *dhands* inland. The right to fish and gather *pabbins* is leased by Government every year. Some *dhands* are leased singly, others in clusters. Along the banks of the rivers the *dhands* are innumerable and vary much in size and position. New ones are constantly forming and old ones are filled up. The river side *dhands* are leased in lengths of the river bank. The *dhands* on the bank of the Chináb in the Muzaffargarh *tahsíl* are leased in three lengths—

1. Maksúdpur adjoining Jhang to Murádábád, which is opposite Multán.
2. From Murádábád to Sulemánpur, which is opposite Shujábád.
3. From Kánwnín to Jhandewálí on the boundary of the Alípur *tahsíl*.

The *dhands* on the bank of the Indus in the Muzaffargarh *tahsíl* throughout its whole length are leased together. The river side *dhands* in Sanánwán and Alípur are not leased.

Artificial irrigation. Wells—Canals.

As already stated, the annual inundation supply natural irrigation to about 150,000 acres. The rain-fall is so small that no crop can be grown dependent on rain alone. The means of artificial irrigation are wells and canals: wells will be described in chapter IV. About 200,000 acres of cultivation are irrigated by inundation canals, which form such an important and characteristic feature of the district that they will be described at some length. These in good years flow from the 15th of April to 15th September; occasionally a fortunate set of the river or greater activity than usual in clearing, enables a canal to flow all the year round. Their administration and system of clearance are described in Chapter V, section B.

Canals.

Number and mileage.

There are eight points at which the canal supply is taken from the Indus, and six for the supply from the Chináb. There are 1,092 miles of channel which are considered Government property, and for which the Executive Engineer has to arrange the clearances.

Area irrigated.

The area irrigated has been measured four times hitherto, with the following results:—

			Acres.
At Regular Settlement	in 1873-75	...	203,666
By canal measurements	in 1877	...	205,000
,, ,,	in 1878	...	210,206
,, ,,	in 1879	...	180,823

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Descriptive.
Area irrigated.

The areas irrigated by the Chináb and Indus canals, respectively, at the Regular Settlement survey were as follows :—

	Acres.
Chináb canals	... 37,115
Indus canals	... 166,551

The land-revenue depending on the canals according to the Regular Settlement is—

	Rs.
Chináb canals	... 69,435
Indus canals	... 229,640
Total of district	... 299,075

History and description of the canals.

Before what is now the Muzaffargarh district was united under Sáwan Mal, the Sikh Governor of Multán, it was divided between four governors in whose time most of the canals were made. The present Sanánwán *tahsíl* was governed by Nawáb Muhammad Khán, Sadozaí of Mankera, here known as Nawáb of the *thal.* The country lying opposite Dera Ghází Khán, and containing the *taallukas* of Aráín, Khínjhir, Seri, Trund and Mahra, was subordinate to the Nawábs Ghází Khán, Nawáb Mahmúd Gujjar and the Kalhorá governors of Dera Ghází Khán, and after the Sikh conquest passed into the possession of the Nawábs of Baháwal Khán. The country lying opposite Multán, and containing the *taallukas* of Rangpur, Murádábád, Muzaffargarh, Khángarh and Ghazanfargarh, was under Nawáb Muzaffar Khán, the Pathán Governor of Multán. The Alípur *tahsíl* and the *taalluka* Khorán of Muzaffargarh *tahsíl* were ruled by the Nawábs of Baháwalpur. Though these rulers were not quite synchronous, they may be treated as such in order to classify the bewildering list of names connected with the founding of the canals. The Muzaffargarh district was united under Sáwan Mal in 1833 A.D., but he had held the country round Muzaffargarh in farm from Ranjít Singh, since 1822 A.D.

Canal geography.

The canal geography of Muzaffargarh will now be described. There are other small water-courses and distributaries besides those noted below ; for an account of these, and for a more detailed account of each canal, the canal record prepared at Settlement must be referred to. The canal geography is not very easy to grasp. The canals are very numerous, and the same names occur over again; but if their grouping into series is studied, it will be easy to remember them. The 11 Chináb canals must be studied separately, for they admit of no grouping for two-thirds of the length of the district. The Indus canals arrange themselves into the following groups according to the side-channels by which they are fed :—

1. The Garkú or Matka group.
2. The Magassan group.
3. The Maggí group.
4. The Suk group.
5. The Dingá group.
6. The Chitta group.

South of this last remain the four independent canals—

Purán.	Sulemánwáh.
Suhráb plus Chhalí.	Khánwáh.

Of these the Maggí, irrigating about 50,000 acres, is the most important. The main stream of the river once flowed along the Suk main branch, and then the Jakri, now a minor branch, was an independent canal. The recession of the river compelled the irrigators

Chapter I, A.

Descriptive.

Chináb canals.

from what are now minor branches to combine to clear the Suk to the Maggí, and in course of time to combine with the people depending on the Dinga to clear the Maggí.

The 11 Chináb canals differ from the Indus canals in having their heads independent of one another. On the Indus, a number of canals have their heads in a *phát* or side-channel, and can be described together :—

1. The Karamwáh canal has its head in the village of Maksúdpur at the north-east corner of the district. Its length is 22 miles. It irrigates 997 acres, paying a revenue of Rs. 1,472. It was a natural branch of the Chináb which was improved by Karam Naráin, son of Sáwan Mal, when the former was Governor of Rangpur. He spent Rs. 5,000 on the work, and repaid himself by levying a rupee on each well, till the whole sum was recovered.

2. The Ganeshwáh, after many changes of head, takes off from the Chináb at Langar Sarái. Its length is 28 miles, and it irrigates 5,806 acres, paying a revenue of Rs. 10,487. The Ganeshwáh was dug in the time of Nawáb Muzaffar Khán by the villages which it was to irrigate. It was then called the Ghauswáh. In the time of Sáwan Mal its name was changed to Ganeshwáh, which it still keeps. In 1879, a new branch called the Walíwáh was added to the Ganeshwáh. It leaves the main canal at the village of Khánpur, and runs parallel with it for twelve miles. It irrigates the country west of the Ganeshwáh.

3. The Toláwáh has a length of six miles. It irrigated 1,025 acres, paying a revenue of Rs. 1,777. It was dug by the villages of Doába, Talírí, Lálpur, Hájípur and Chak Chhajra, in the time of Múlráj, Governor of Multán, under the supervision of Ráizáda Tolárám, *kárdár* of Muzaffargarh. It has not been working for some years.

4. The Talírí is the largest canal in the Muzaffargarh *tahsíl*. The main line is 12 miles long. It has the following branches :—

Hájíwáh ...	13	miles.	Nángníwáh ...	5	miles.
Khánwáh ...	6	,,	Khokharwáh...	3	,,
Pirwáh ...	4	,,	Núrwáh ...	4	,,

The whole length of the Talírí and its branches is 47 miles. It irrigates 14,004 acres of the richest land in the district, paying Rs. 32,829. The Talírí was originally a side-channel of the Chináb. Its name then was *trai larí* or "three branches" now corrupted to Talírí. In the time of Sáwan Mal it was improved and made into a canal and connected with its branches, all of which are older than the main line, having been dug in Nawáb Muzaffar Khán's time. The course of the Talírí had lately become very tortuous, and in 1875-76 the irrigators agreed to supply 30,000 labourers to straighten it. They were assisted by a money grant of

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Descriptive.
Chináb canals.

Rs. 4,000. Loops were taken out of it, which reduced the length of the main line from 16 to 12 miles.

5. The Gajjúwáh is five miles long. It irrigates 826 acres, paying Rs. 1,505 revenue. This canal is not under Government supervision, but is managed by Allah Dád Khán, the Honorary Magistrate of Khángarh, whose ancestors, with other proprietors, excavated the canal. He owns lands in the village of Gajjúwáhan. Hence the name of the canal.

6. The Jhangáwarwáh has a length of 17 miles, including its branches. It irrigates 7,795 acres, paying a revenue of Rs. 13,359. It was dug during the Baháwalpur rule by the villages which irrigate from it. For ten years this and the Ghazanfar canal had one head. In 1880 separate heads were made. The heads of both canals are in the village of Kuthela. The irrigators on the tail of the Jhangáwarwáh have had great fights with the Kuthela people. The canal is said to have been named from *jang*, a fight. Besides the Ghazanfarwáh, which has hitherto been considered a branch of the Jhangáwar, there is another branch called the Muhammadpurí.

7. The Alíwáh canal has a length of four miles. It irrigates 1,139 acres paying Rs. 1,378 land revenue. It was dug in the time of Sáwan Mal by the villages which irrigate from it. It was named after one Alí who managed the excavation.

8. The Khalíwáh has a length of 13 miles. In irrigates 5,018 acres, paying a revenue of Rs. 5,971. It was dug in the time of the Baháwalpur Government by the villages which irrigate from it.

Besides the canals above mentioned, there are two small canals—the Langarwáh and Jhalárínwáh—but they are now much neglected. All the Chináb canals above mentioned are in the Muzaffargarh *tahsíl*. The Jhandúwáh branch of the Khalíwáh irrigates part of the villages of Kalarwálí and Rukanwálí in the Alipur *tahsíl*.

There is a canal now disused, called the Nángwáh, which used to have its head in the village of Makkhanbela, opposite Alípur, which might easily be restored.

Indus Canals.

The marked difference between the Chináb and Indus canals is, that the former mostly have their heads in the main stream of the river, while the latter take off from side-channels, and their heads are therefore protected from erosion. The side-channel known as the Chhitta, meaning mad, leaves the river a little south of Márí in the Bannú district, where the Indus emerges from the Salt Range, and is nearly continuous to about the middle of the Muzaffargarh district at a point a little south of the town of Kinjhir. The banks of the Chhitta are low, and though fairly permanent, it is apt to change its course. West of the Chhitta, between it and the high bank, fed by the Chhitta, and running for the most part parallel with it, are

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Descriptive.

Indus Canals.

other natural channels of a more permanent character. Beginning from the north these are in succession:—The Garkú, Magassan, Maggí, Súk and Dinga. South of Kíujhir the Chhitta disappears, and for the rest of the length of the Indus in this district, the feature of a double set of side-channels is lost. The remaining canals below the Chhitta take off either from the Indus or from small side-channels, within a short distance of it. It is a question whether any real efficiency of the Indus canals can be secured which does not embrace the study and improvement of the side-channels of the Indus.

Gulzári canal.

Beginning at the north-west corner of the district where the Indus enters it, the first canal we come to is the Gulzárí, which irrigates the village of Ahsánpur. This canal has been much neglected. Its head is in the Chhitta, but it only works when that channel is in high flood. It is not regularly cleared.

Garkú or Matka series.

South of Gulzárí comes a group of four canals—the Hanjráí, Dín Muhammad, Khán Chand and Nángní. This group is called the Garkú series in canal official language, because the canals have their heads in the Garkú *nala* which is fed by the Chhitta. In Settlement records the group is called the Matka series, after Mián Matka, a *kárdár* of Dáira Dín Panáh under the Sikhs, who excavated or improved every canal in the group. The Hanjráí and Dín Muhammad have a common head in the Garkú. The Khán Chand and Nángní have also a common head. The Khán Chand, according to tradition, was once much longer, and used to irrigate as far south as Gujrát, which is 28 miles south of the present tail of the Khán Chand. The Nángní is named from *náng* a snake, in consequence of its tortuous course. The Garkú or Matka series irrigates 9,175 acres near the town of Dáira Dín Panáh, paying a revenue of Rs. 13,239.

The Magassan series.

The Magassan channel has its head in the Chhitta, and feeds the 16 canals mentioned in the margin. The main line of the Magassan is 12 miles long. The canals which it feeds irrigate 30,393 acres, paying a revenue of Rs. 40,164. The country, from three miles north of Kot Addú to five miles south of Sanánwán, is irrigated by this series, and its branches reach far into the *thal*. The careful clearance of the Magassan is of the most vital importance. In 1879 the clearance was neglected, and the area irrigated fell to 14,000 acres,—a falling off of 18,000 acres. The main canals of this series are as follows:—The Fazalwáh, which was excavated under the supervision of Fazal Husain, *tahsíldár*, in 1862 A.D. It irrigates 1,074 acres, paying Rs. 1,404, in the neighbourhood of Kot Addú. The Chaudhriwáh was excavated 90 years ago by Chaudhrí Pairá Rám, grandfather of Kirpá Rám, the present *chaudhrí* and *zaildár* of Kot Addú. It irrigates 3,242 acres, paying Rs. 4,382. The Sardárwáh was excavated in the time of Nawáb Muhammad Khán of Mankera. It has four branches—(1) The Muhammadpurí. (2) The Khánpurí. (3) The Kariá Gáman. (4) The Kariá Sanánwán. It irrigates 7,831 acres, paying Rs. 10,181 revenue. It is capable of great extension into the *thal*. The Chákar Khán was originally excavated by a colony of Gurmáni Biloches in the

The Magassan series; Fazalwáh, Chandriwáh, Ganda Bhubhar, Ganda Parihár, Rájúwáh, Karia, Chaudhri, Sardárwáh Nángní Khurd, Nángní Kalán, Ján Mohammad, Pírwáh, Hamzáwáh, Dogarí, Chákar Khán, Trund, Chúán.

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Descriptive.
The Magassan series.

time of Nawáb Muhammad Khán, and after many changes of channel and name fell into the course made for it by Chákar Khán, a lawless chief of the Gurmánís, who was alive at the beginning of British rule, and about whom Mr. Simson, Settlement Officer, in 1854 A.D., writes in very uncomplimentary terms. The Chákar Khán irrigates 4,068 acres, paying Rs. 5,185 revenue. The last canal of the Magassan series is the Chúán, which means a coruscation, a meteor. It was excavated in the time of Nawáb Muhammad Khán, under the supervision of Hamíd, *kárdár*. It irrigates 3,358 acres, paying Rs. 5,065 revenue.

The Maggí, Suk and Dinga series.

South of the Magassan is the Maggí channel, which is fed direct from the Indus. One canal, the Khudádád, has its head in the Maggí. It irrigates the *thal* country about Mahmúd Kot. It was excavated under Hamíd, the *kárdár* before mentioned. It is 13 miles long, and irrigates 3,395 acres, paying Rs. 5,065 revenue. It was renovated in the time of Mír Muhammad, a noted *tahsíldár* of Kot Addú, who named it the Khudádád. After sending out the Khudábád, the Maggí divides into two branches—the eastern branch is called the Suk, "dry," and the western the Dinga or "crooked"—each of which feeds a group of canals.

The Suk series.

The Suk series comprises the Kotwáh, the Hájí Ishákwáh, the Jákhríwáh, the Sánwáh, the Thalwáh, and the Sardárwáh Khurd.

The Kotwáh.

The Kotwáh was dug in British rule by the villages which irrigate from it. It is eight miles long, and irrigates 3,025 acres, paying a revenue of Rs. 3,815. It irrigates the country round Mahmúd Kot, whence it derives its name.

Háji Ishákwáh.

The Hájí Ishákwáh was excavated in the spring of 1878, and irrigates the country round Gujrát and Mahmúd Kot. The villages that benefit by it subscribed Rs. 1,500, and Government contributed Rs. 500. It irrigates 2,359 acres, paying Rs. 2,809 revenue. It is 5 miles long. It is named after a robber-saint whose shrine is in the village of Gujrát. At this point the canals which owe their origin to Nawáb Muhammad Khán of the *thal* begin to end, and we enter the country ruled successively by the Mirrání, Gujjar, and Kalhorá governors of Dera Ghází Khán, and which, after the Sikh conquest in 1830, was farmed by the Nawáb of Baháwalpur. At the same point we leave the Sanánwán *tahsíl* and enter the Muzaffargarh *tahsíl*. The heads of the next four canals are in Sanánwán, but they irrigate mostly in the Muzaffargarh *tahsíl*.

The Jákhríwáh.

The Jákhríwáh was excavated first in the time of the Nawábs of Baháwalpur. It was afterwards improved and extended by Malik Gáman Jakkhar, a famous *zamíndár* who owned land in various parts of the district, and whose descendants still live in Kotlá Gáman, in the Alípur *tahsíl*. In its best days it reached to Dáira Vaddhú, 12 miles further than its present tail, which is in the village of Sabzojat. It is 15 miles long, and irrigates 7,002 acres, paying Rs. 9,518 revenue. Its operations extend through the *thal* of the Muzaffargarh *tahsíl*, and magnificent crops of indigo are grown on it. The Jákhríwáh is named after the tribe to which its improver, *Malik* Gáman, belonged.

The Thalwáh.

The Thalwáh is the last of the canals dug in the governorship of Muhammad Khán, the Nawáb of the *thal*. Its length is 10 miles ;

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Descriptive.

The Thalwáh.

The Sánwáh.

it irrigates 4 villages of the Sanáuwán *tahsíl* and 24 villages of the Muzaffargarh *tahsíl*. The area watered by it is 5,254 acres, paying Rs. 7,589 revenue. Its influence lies entirely in the *thal*, and, like the Jákhríwáh, fine crops of indigo are grown on it. The Sánwáh was dug in the time of one of the Ghází Kháns. It irrigates 1,836 acres, paying Rs. 2,799 revenue. Its length is seven miles. At one time it refused to run, and the irrigators consulted a *thal* saint Muhib Jahánia, who told them that a buffalo-bull (*sáhn*) would come out of the Suk, and that they were to follow it and dig a new canal along the course which the bull took. Hence its name the Sáuwáh.

The Sardárwáh Khurd.

The Suk at its southern end narrows into a very small channel, which is treated as an artificial canal and kept cleared. It irrigates 854 acres, paying Rs. 1,179 revenue. The name of this channel is the Sardárwáh Khurd.

The Dinga series.

The western branch of the Maggí is the Dinga, "or the crooked," which feeds the following canals:—

The Kálúwáh.	The Sardárwáh Khurd.
The Sardárwáh Kalán.	The Nángní or Nángwáh.

They irrigate the apex of the *thal* and the country about Kínjhir. The Sardárwáh Khurd was excavated seventy years ago, under the government of Baháwalpur. It irrigates 725 acres, paying Rs. 1,169 revenue.

The Sardárwáh Khurd.

The Kálúwáh was excavated in 1830 A.D. by Díwán Sáwan Mal. At that time there was a great famine (*kál*), said to have been caused by the advance of the British army with Sháh Shujá to Kandhár, and the canal was named after *kál*, the famine. The Kálúwáh passes through the country at a high level, and is a first-rate irrigator. The Sháhgarh *dhand* is used as an escape for its surplus water. The Kálúwáh irrigates 3,322 acres, paying Rs. 4,799 revenue. Its length is eight miles.

The Kálúwáh.

The Sardárwáh was excavated two hundred years ago by one of the Ghází Kháns, and improved about fifty years ago by Díwán Sáwan Mal. Its length is 16 miles. It irrigates 14,781 acres, paying Rs. 25,499 revenue. This canal wants an escape badly for its surplus water, which does great damage at and about the village of Pakká Ghalúán. The road from Khángarh to Kínjhir is sometimes rendered impassable by the floods from this canal. A regulator at the canal head is now under construction.

The Sardárwáh Kalán.

The Nángwáh was dug by the villages near Kínjhir; the date of its excavation is not certain. Its length is 14 miles. It irrigates 2,993 acres, paying Rs. 7,573 revenue.

The Nángwáh or Nángní.

The next group of canals have their heads in the Chhitta channel. They are as follows:—

The Chhitta series.

Adilwáh.	Bihishtíwáh.
Pírwáh.	Sardárwáh.
Rájwáh.	Ghilúwáh.
Rerhúwáh.	

The Chhitta is here called also the Ghuttú, and, where it passes through village of Dárín, the Dárínwáli *dhand*.

The Adilwáh.

The Adilwáh was dug by the villages which irrigate from it under the supervision of one Adil, an agent of the Baháwalpur government. It is 12 miles long, and irrigates 10,546 acres, paying Rs. 15,870 revenue. It is a first-rate irrigator, and often continues to run through the cold season.

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Descriptive.
The Pírwáh.

The Pírwáh was originally dug, twenty years ago, by a combination of three villages, Rohillánwálí, Bhundewálí and Pauntá Malána, which are said to have spent Rs. 15,000 on it. Afterwards other villages obtained water from it. On this canal occurred the only case known in the district of selling irrigation rights. Alí and others, of Pauntá Malána, sold two-eighths of their right in the water to the village of Rohillánwálí for Rs. 200. The Pírwáh is 13 miles long, and irrigates 2,322 acres paying Rs. 3,125 revenue.

The Rájwáh.

The Rájwáh was dug in the time of the Bahávalpur government, and irrigates the country in the neighbourhood of the large village of Mahra. The canal is named from *ráj*, a local word meaning people, subjects, showing that the canal was dug without assistance from the government. The Rájwáh is 9 miles long, and irrigates 3,671 acres paying Rs. 5,710 revenue.

The Rerhúwáh.

The Rerhúwáh was dug during the government of Baháwalpur by the following nine villages :—Metlá, Bastí Jhangar, Hasanpur Kachcha, Gindí, Khákhi, Kushak, Alúdewálí, Thakránwálá and Mauhríwálá, which are said to have spent Rs. 7,000 on it. Its name means "the roller," from *rerhan*, "to cause to roll." It is 12 miles long, and irrigates 4,315 acres paying Rs. 6,277 revenue.

The Bihishtíwáh.

The Bihishtíwáh was first dug in the time of the Ghází Kháns. After running for forty years it became unserviceable. In 1861 the irrigating villages subscribed some money, and, having got Rs. 5,000 *takávi* from Government, renovated the canal and dug a new head to it. The Bihishti crosses the country at a high level, and is a first-rate irrigator. It waters 5,047 acres paying Rs. 5,087 revenue. With the Bihishti we enter the Alípur *tahsíl*.

The Sardárwáh.

The Sardárwáh was dug by a combination of villages under the government of Baháwalpur. It waters a few villages of the Muzaffargarh *tahsíl* and the country about Shahr Sultán. It runs at a high level, and first-rate crops of sugarcane, indigo and rice are grown on it. It is almost too good an irrigator, for it occasionally floods the country. It badly wants a regulator near its head and regulators at the heads of its branches. It irrigates 9,073 acres paying Rs. 9,676 revenue. Its length is 17 miles.

The Ghilúwáh.

The Ghilúwáh is seven miles long, and irrigates the south-western corner of the Muzaffargarh *tahsíl*. It irrigates 2,453 acres paying Rs. 3,083 *jama*. From this point to the extremity of the district the canals do not group themselves round side-channels of the Indus, but have their head singly in the river or branches of it.

The Puránwáh.

The Puránwáh is an old channel of the Indus, which about one hundred and fifty years ago dried up and received the name of Purán, "the old." About this time the Nawáb of Baháwalpur levied one labourer per well from the villages which would benefit, cleared out the old channel, and made it into a canal. In 1840 A.D. the canal had become unserviceable. In 1844 Díwán Múlráj, Governor of Multán, contributed Rs. 4,000, and levied Rs. 12,000 from the irrigating villages, and again excavated the canal. Up to 1876 it was neglected. In that year the irrigators supplied an additional number of labourers, and Government contributed Rs. 4,000, and the canal was again cleared and made into a very fine work. The Purán has 38 large branches besides small distributaries. It irrigates 34,010

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The Puránwáh.

acres paying Rs. 40,130 revenue. Its length, including branches, is 105 miles; excluding branches, the length of the parent canal is 29 miles. The chief branches of the Puránwáh are—(1) The Bakhiwáh. (2) The Kapre Khas (clothes-snatcher). (3) Nimánawáh. (4) The Kutubwáh. (5) The Pírwáh. (6) The Khánwáh. (7) The Baháwalwáh. (8) The Kádirwáh.

The Suhrábwáh.

Every government that ruled this country has had a hand in the Suhrábwáh. The Nawab of Ghází Khán dug it. He was followed by the Baháwalpur ruler, who levied one *páí** per *path*† of grain as water-rate for having improved it. In the time of Sáwan Mal, a new head was dug. Two new heads were dug during British rule. The Suhráb has two large branches, the Mughalwáh and Ratanwáh. The latter was renovated in 1879. The Suhráb irrigates 5,203 acres of very good land, paying Rs. 8,191 revenue, in the neighbourhood of Jatoí.

The Chhallíwáh.

The Chhallíwáh was originally an independent canal, having its head in the Sohni *dhand*, which flows between Jatoí and the Indus. It was dug by Kází Ghulám Murtazá, when *tahísldár* of Alípur. The extension of the Ratan branch of the Suhrábwáh, by supplying irrigation at a higher level, has superseded the now disused Chhallíwáh. The Chhallíwáh irrigated 1,304 acres paying Rs. 2,028 revenue.

The Sulemánwáh.

The next two canals, the Sulemánwáh and Khánwáh, present a new feature—they only work when the summer level of the Indus is low. When the flood rises high, all traces of these canals are lost in the general submersion. The Sulemánwáh has its head in a side-channel of the Indus, here called Mochíwálí *dhand*, from the village through which it passes. It was dug during the Baháwalpur government, and named after the *kárdár* Sulemán Khán. It irrigates 3,301 acres paying Rs. 3,866 revenue. It is 14 miles long. If the floods are moderate, fine rice crops are grown on it.

The Khánwáh.

The last canal before we reach the junction of the rivers is the Khánwáh. It was dug during the government of Baháwalpur. Its head is in the village of Bosan, and it is fed by the Khákhí *dhand*. It irrigates 590 acres paying Rs. 702 revenue. In 1880-81 it was made a branch of the Sulemánwáh.

Protective embankments.

It has already been stated how exposed the district is to floods; in order to check them, a number of protective embankments have from time to time been erected. The most important protective works are those along the line of the Indus.

Sanánwán *band*.

The largest of these begins at Kot Sultán, in the Dera Ismáíl Khán district, and, after a course of 28 miles from north to south, ends at Shekh Umar on the bank of the Sardárwáh, which issues from the Magassan. It protects the northern part of the Sanánwán *tahsíl*, and the town and neighbourhood of Muzaffargarh, from the floods of the Indus. All the canals of the Garkú and several of the Magassan series pass through this embankment, and are provided with masonry regulators at the points where they cross it. It was begun in 1872 by a combination of land-owners of the Sanánwán *tahsíl*, and was finished in 1874 by the Department of Public Works.

The Shekhánwálá *band*.

Shekhánwálá embankment runs parallel with the Chúán canal for a mile and a half. The Hájí Ishák canal crosses it, and is

* A *páí* is equal to 16 *sers*. † A *path* is equal to about 52 maunds.

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Descriptive.

provided with a regulator. This embankment protects the villages near Mahmúd Kot. It was made in 1880, and cost Rs. 2,000.

The Aráín *band.*

Between the southern end of the last-named embankment and the northern end of the Aráín embankment, is a tract of unprotected country about eight miles wide. The Aráín *band* begins in Habíb Dauna on the border of the Sanánwán and Muzaffargarh *tahsíls*, and runs five miles south till it ends in the village of Gulkáim Mastoí on the bank of the great Sardárwáh, which issues from the Dinga *nála*. It protects the country around Kureshí. It was made in 1875 by a combination of land-owners.

The Kínjhir and Mahra *band.*

From the southern end of the Aráín embankment to the village of Bastí Lunda comes another unprotected tract of about six miles wide. The embankment, known as the Kínjhir and Mahra *band*, begins in Bastí Lunda, a village just north of Kínjhir, and runs south for 12 miles, and ends at the head of the Purán canal in Bet Káim Sháh. This *band* protects the country about Kínjhir and the whole of the south of the Muzaffargarh *tahsíl*. It was made in 1875 by the people. It is in bad order, and needs repairs. It requires to be supplied with regulators where the canals intersect it. Then occurs another unprotected tract of 14 miles. The Kot Ratta embankment begins on the bank of the Suhráb canal in the village of Bílewála, and, after running 11 miles in a south-south-westerly direction, ends in the village of Jatoí. It protects 26,544 acres paying Rs. 14,600 of revenue, the town of Jatoí, numerous hamlets and three canals. The work was executed in 1879 by the villages protected, with the help of a money grant of Rs. 1,200. In 1881-82 this embankment was extended southwards for about six miles, and now ends near the head of the Sulemánwáh canal.

The Kot Ratta *band.*

The Alíwálí *band.*

Due west of the southern end of the Kot Ratta embankment is the northern end of the Alíwálí embankment, which begins in the village of Jagmal, and runs due south for eight miles, and ends in the village of Bázwálá. It was erected in 1879 by the villages which benefited from it. This embankment protects 11 villages and parts of villages containing 11,131 acres assessed at Rs. 7,601, the town of Alípur, and the *tahsíl*, *thána* and dispensary buildings. Since the strengthening of the Kot Ratta *band*, the Alíwálí *band* has not been required, but it would be useful if the former were breached.

The Chináb *bands.*

The floods in the Chináb are much less destructive than those of the Indus. The protective embankments are fewer and shorter on the Chináb than on the Indus.

The Khullúwálá embankment.

The most northern is the Khullhúwálá embankment, which is one mile long. It is in the village of Murádábád, 10 miles north of Muzaffargarh. When the Chináb is high, a flood finds its way inland at this point, and, flowing between the Ganeshwáh and Talírí canals, injures the country as far south as Muzaffargarh. To stop this flood this embankment was made in 1879. North of this, the Langar Sarái embankment is being made between the head of the Chináb canal and *thal*. This cuts off a spill that finds its way to Muzaffargarh in high floods.

The Wafádárpur *band.*

The Wafádárpur embankment was made in the time of the Sikhs along the bank of the Talírí canal. In 1876 the former bed of

the Talírí was deserted and a new line dug. The embankment fell into disrepair. It was renewed in 1879-80. It is five miles long.

The Khángarh Kothela embankment.

The Thatta Kureshí embankment was made in the time of the Sikhs to protect Khángarh and its neighbourhood. It is three miles long. The Khángarh embankment was also made in the time of the Sikhs. It is seven miles long, and protects Khángarh and Ghazanfargarh. These two embankments are now considered one work under the name Khángarh Kothela.

The Makkhan Bela embankment.

It has already been stated that the country round Rohillánwálí is so low that in flood-time the waters, both of the Indus and Chináb, find their way into the interior of the district. To check the Chináb waters at this point, the Makkhan Bela embankment was made from Kot Dádan to Mochíwálí. It is eight miles long. The Kínjhir embankment tries to do the same duty by the waters of the Indus at the corresponding point on that river.

The Khairpur *band*.

At a distance of 28 miles from the southern point of the district, and equi-distant from the Indus and the Chináb, the town of Khairpur stands in the centre of the country that is annually submerged. Khairpur is the largest town in the Alípur *tahsíl*, and a place of considerable trade. To protect it from floods, a circular embankment five miles in length was made round the town. The embankment was nearly destroyed in 1874 and renewed in 1875.

Government *rakhs*.

The Government waste land deserves a mention here, if only to avoid misunderstanding. The district is fairly well cultivated, and the cultivation, even in the *thal*, is generally equally distributed thoughout the country. The district does not, like the other districts of the Multán Division, consist of a fringe of cultivation on the banks of the rivers enclosing vast tracts of waste land. In the extra-*thal* country, at no time within the memory of man could a block of ten thousand acres of waste land have been discovered which was not intermixed with cultivation and habitations. In the *thal* only one block of 113,613 acres could with difficulty be formed into a *rakh*, and even that includes cultivated land. The misapprehension referred to is the idea that this district is similar to Multán, Jhang and Montgomery with their immense inland tracts of waste land. The total area of the Government waste, by the statements of the Settlement just concluded, is 311,554 acres.

Rainfall, temperature, and climate.

The great feature of the district is its exceeding dryness. From May to September the heat during the day is intense; but a cold wind springs up regularly at about 11 P.M., which makes the nights very endurable. From November to February the cold is great, and severe frosts occur, which injure the cotton, mangoes and turnips. Speaking of the official returns of rain, Mr. O'Brien writes:—"I am very incredulous about the years which show as high a rainfall "as 20, 21, 24 and 29. This score must have been made in the days "when *tahsíldárs* thought tenths were inches. Judging from the "experience of the last seven years and from the rainfall of the neigh-"bouring districts, I should say the average rainfall was six inches. "From June 1879 to June 1880 only one tenth of an inch fell. The "distribution over the year is usually as follows:—There is a shower "or two in December and January, another in March and April; "severe hailstorms often occur in these months. Another fall or

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Descriptive.

Rainfall, temperature, and climate.

"two occurs in July and August, sometimes as early as June. If "the district gets the rainfalls as I have described them, it has "received its fair share."

Table No. III shows in tenths of an inch the total rainfall registered at each of the rain-gauge stations in the district for each year, from 1866-67 to 1882-83. The fall at head-quarters for the four preceding years is shown in the margin. The distribution of the rainfall throughout the year is shown in Tables Nos. IIIA and IIIB.

Year.	Tenths of an inch.
1862-63 ..	6·8
1863-64 ..	6·7
1864-65 ..	10·2
1865-66 ..	2·4

Disease.

The following notes on the health of the district have been furnished by Dr. J. Connor, who has been seven years Civil Surgeon :—

"The diseases most prevalent in the district are malarial fevers, skin and eye diseases, enlarged spleens, bronchitis, pneumonia and ulcers. The fevers, intermittent and remittent, prevail from September to the middle of December, the worst month being generally October, during which month very few escape one or more attacks of either one or the other form of it; they are not severe in their nature, but when once attacked by either, repeated relapses are frequent; this in the end leads to sequela in the shape of dysentery, bronchitis, pneumonia, and enormous spleens, thus often causing death indirectly. Skin and eye diseases prevail throughout the hot season; they are due to heat and the careless and dirty habits of the people. Next to fevers, these are the most common diseases of the district. Bronchitis and pneumonia prevail from November to April; they are very severe and fatal, and, I believe, are more frequent in this district than in any other in the Panjáb. The causes appear to be the great range of temperature during the cold months, the want of proper clothing, and the generally impaired state of the constitution of the people from previous repeated attacks of fever. I believe that a very great proportion of the deaths during the cold months is due to these two diseases, though fever is generally stated to be the cause. Ulcers are very common throughout the year; they are usually very large and sloughing, and difficult to cure, and often originate from a very trivial cause, such as prick, scratch, pimple, or sting of an insect; people with enlarged spleens being particularly liable to them. Enormous spleens, the sequel to repeated attacks of ague, are met with everywhere, especially amidst the Kirárs and poorer classes. Eventually this disease is indirectly the cause of much mortality in the district. Dysentery and diarrhœa are not common, and cholera is almost unknown. Small-pox is occasionally very prevalent during the spring, and measles more so. Stone and goitre are often met with. Europeans, as a rule, enjoy very good health in the district."

The rule of health prescribed by indigenous medical authority is as follows :—

Chetr Visákh ghume.
Jeth Hárh sumhe.
Sáwan Badra dhánwe,
Assú Katen thorá kháwe
Tabíbán pás na jái.

Travel in Chetr and Visákh (March to May), sleep in Jeth and Hárh (May to July), bathe in Sáwan and Badra (July to September), eat little in Assú and Katen (September to November), and you will not have to visit a doctor.

Chapter I, B.

Geology. Fauna and Flora.

Diseases.

Tables Nos. XI, XIA, XIB, and XLIV give annual and monthly statistics of births and deaths for the district and for its towns during the last five years; while the birth and death-rates since 1868, so far as available, well be found in Chapter III for the general population, and in Chapter VI under the heads of the several large towns of the district. Table No. XII shows the number of insane, blind, deaf-mutes and lepers as ascertained at the Census of 1881; while Table No. XXXVIII shows the working of the dispensaries since 1877.

SECTION B.—GEOLOGY, FAUNA AND FLORA.

Geology.

Our knowledge of Indian geology is as yet so general in its nature, and so little has been done in the Panjáb in the way of detailed geological investigation, that it is impossible to discuss the local geology of separate districts. But a sketch of the geology of the province as a whole has been most kindly furnished by Mr. Medlicott, Superintendent of the Geological Survey of India, and is published *in extenso* in the Provincial volume of the Gazetteer series, and also as a separate pamphlet.

Metals and minerals.

There are no metals found in the district, and the mineral products are extremely unimportant. *Kankar* is occasionally seen, but in such small quantities as not to be worth collecting. Earth salt used to be largely manufactured during former governments, but is now prohibited. The descendants of the old *nunáris*, or salt-makers, are common. The majority have taken to agriculture, but not a few have become charcoal-burners. Saltpetre used to be made in the district. In 1861 there were 27 saltpetre pans in the district, paying each Rs. 4. There was an establishment, costing Rs. 120 a year, to look after the destruction of the edible salt involved in making saltpetre. It is not surprising to find it reported in the same year that the manufacture ceased.

Vegetation. Trees.

Although so dry, the district is full of vegetation of great variety. The following is a complete list of the trees :—

Tahli.

Tahli (*shísham* in Hindustáni), *Dalbergia sissu*.—This tree nowhere grows with such luxuriance as it does in this district. There are two fine avenues; one five miles long, leading from Muzaffargarh towards Shersháh ferry; the other from Muzaffargarh to Khángarh, eleven miles long; which were planted by Captain Voyle, Deputy Commissioner, in 1854. Some of the trees have reached a girth of 9 feet. There are older trees of 14 feet in girth.

Kikkar.

Kikar, locally called *kikkar*, and in Hindustání *kíkar* (*Acacia Arabica*), suffers much from frost, but where it escapes this danger it grows into a very fine tree. The wood is much used for agricultural instruments. The young branches of the *kikkar*, *ber* and *jand* are cut as fodder for goats, and are called *lángí* and *lung*.

Sharính.

The *sharính* (Hindustání *siris*), *Acacia speciosa*, grows badly in this district. It sometimes reaches a large size, but the wood is always much wormeaten.

Jand or *kanda.*

The *jand* or *kanda* (*Prosopis spicigera*) is the commonest tree in the district. The *rakhs* are full of it. Where it escapes being lopped, it attains a fair size, but it is generally stunted and deformed from being cut for *lángí*. The pods are called *shangar* or *sangar* or *sangrí*, and are used for food, being eaten either boiled with *ghí* as a relish, or mixed with curds and

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Geology, Fauna and Flora.

called *aráita.* They are also dried as a preserve. Hindú bridegrooms generally and a few Muhammadans cut a small branch of a *jand* tree and bury it before marriages. Offerings are made to the *jand* tree by the relations of Hindú small-pox patients during an attack of small-pox. The wood is used for agricultural implements and fuel. The *ber* (*Zizyphus jujuba*) is common, and attains a large size. Near Rohillánwálí are some very fine trees. The dried fruit is called *bhugrián.* The *ukánh* (*Tamarix orientalis*) is called *túlhá* while young. It thrives everywhere, and is propagated with ease. A branch stuck in the ground will strike if it gets a little water at first. The manna of this and of the *laí* is called *shaklo.* The galls, *máín*, are used for dyeing and tanning. The *laí* (*Tamarix dioica*), called *pilchhí* in the Panjáb and *jháú* in Hindustán, grows spontaneously wherever river-water reaches. The river banks are lined with thickets of it. In classifying land it is an axiom among *tahsíldárs* that land which grows *laí* is culturable. *Laí* is used instead of masonry for lining wells and for making baskets. It is usually a mere bush, but in the *thal*, west and north of Mahmúd Kot, it grows to so large a size as to be worth selling as fuel for steamers. The *jál* (*Salvadora oleoides*) grows spontaneously in the *thal* and in waste land. The wood is of little value, as the proverb says—

The *ber*. The *ukánh*. The *laí*. The *jál*.

Na kam dà na kàr dà, *Ajàyà chugha jàl dà.*	=	Of no good and of no use. Like a worthless log of *jàl.*

The fruit is called *pílh*, plural *pílhán*, and is largely eaten by the natives. The dried fruit is called *kokir.* The leaves and twigs furnish fodder for goats and camels. The *jhit* (*Salvadora Indica*) is common in the south of the district, especially in the inundated parts. It is of no use except to make tooth-sticks, *miswák*, locally called *muság*, for which use its bitter wood makes it a favourite. The *karính* or *karíta* (*Capparis aphylla*) is common in waste land. It makes rafters and fuel of an inferior sort. The flower is boiled and eaten as a vegetable. The name of the fruit is *delha.* It is made into pickle. The *ubhán* or *bahán* (*Populus Euphratica*) grows spontaneously on the banks of the Indus, lower Chináb and Sutlej after its junction with the Chináb, where it escapes lopping; it attains a large size. Its young branches provide fodder for goats. The wood is light, and consequently is used for making beds, door-frames, bair wheels for wells, and rafters. *Phog* (*Callingonum polygonoides*).—Its habitat is in the *thal*, where it is very abundant. It is a small leafless shrub. The wood makes excellent charcoal. The twigs provide fodder for goats and camels. The fruit ripens in May. It is called *phogli*, and is both cooked as a vegetable and made into bread. *Khip* (*Orthanthera biminea*) is a leafless shrub which grows chiefly in the *thal*. It is not put to any use. It is very inflammable; if two pieces are rubbed together they will catch fire. *Ak* (*Calotropis procera*).—Perhaps this should not be classed as a tree, but specimens occur 10 feet high with wooded stems nearly a foot in girth. It is usually a shrub. Goats and sheep eat the leaves.

The *jhit*. The *karính*. The *ubhán*. The *phog*. The *khip*. *Ak*.

Other trees.

The trees before mentioned are those commonly seen. The following are more rare here; but as they are common Indian trees, they require no description :—(1). *Pippal, Ficus religiosa.* (2) *Bohir*

Ficus Indica. (3) *Amaltàs*, here called *girdnallì*, *Cathartocarpus fistula*. (4) *Lasùra*, *Cordia myxa*. (5) *Rohìra*, *Tecoma undulata*. (6) *Gondi*, *Cordia rothii*. (7) *Jàman*, here called *jammùn*, *Sizygium jambolanum*. (8) *Chhichhra*, *Butea frondosa*. (9) *Phulàì*, *Acacia modesta*. (10) *Kàbalì kikkar*, *Acacia cupressiformis*. (11) *Sohànjna*, *Moringa pterygosperma*. *Pippals* and *bohirs* should be more abundant than they are, for they were carefully preserved by Díwán Sáwan Mal. No one could get leave to cut a *tahli* tree, even in his own land, without a personal application to the Díwán, and without paying the full price. Even a *kikkar* or *ber* could not be cut without obtaining the permission of the *kàrdàr* and paying the full price of it; but to cut a *pippal* or *bohir* was absolutely forbidden, and entailed severe punishment. The garden trees are mangoes, pomegranates, apples (here called *sùf*), oranges, limes and figs. The mangoes are superior, and are largely produced. The town of Muzaffargarh imports 500 maunds a year. Mango gardens are common in the neighbourhood of Khángarh, which is said to produce 2,000 maunds of mango fruit a year; 500 are consumed in Khángarh town, and 1,500 maunds exported to Multán. Mangoes sell at from 16 to 24 sers per rupee.

Chapter I. B.
Geology, Fauna and Flora.
Other trees.
Garden trees.

Date palms.

The most remarkable plant in the district is the date palm, *khajjì*. The fruit forms a staple food during part of the year. Every part of the plant has a separate name and a separate use. The trees pay a tax to Government, which furnishes a considerable revenue. The *khajjì* grows in every part of the district, and flourishes in the poorest soil. Dates are divided into *nar* (male), *màda* (female), *khassì* (neuter), and *bogh*, which means in Arabic a casing, and, applied to dates, means stoneless. In February, one or more spathes issue from the root of the terminal cluster of leaves. The spathe is called *sippì* (a shell). As the spathe opens, clusters of tendrils (*màl*) emerge, covered with little white waxy balls which are the flower-buds. The clusters are called *gosha*, and the buds *bùr*. In April the fruit is the size of a pea, and is called *makora* or *pippùn*. At this stage birds begin to eat the dates, and do great damage. In July the fruit has attained its full size, and is called *gandora* or *doka*, and those dates are gathered which are to be ripened by being salted called *lùnì pind*, "salted dates." In July and August the fruit is completely ripe, and is called *pind*. A few ripen later in the month of Badra (August-September), and are hence called *bàdri*. A proverb gives a *memoria technica* for the various stages :—

Visàkh makora, Jeth gandora. *Hàrh doka, Sàwan pind.* *Badra àya te kadh giá* *Khajjwàlián de jind.*	=	"In April May *makora*, in May-June *gandora*, "In June-July *doka*, and in July-August *pind* ; "August and September came, and took away "The date-eater's life."

Dates are consumed in three forms :—

1.—*Lùnìpind*, "salted dates."—These are picked when unripe, and ripened by being rubbed with salt, and being kept for a day in a tightly-closed jar.

2.—*Van-dì-pind*, *i. e.*, dates of the tree.—Dates which ripen naturally on the tree.

3.—*Chìrvìn pind*, *i, e.*, split dates.—Inferior dates are split open, the stone is taken out, and the dates are dried.

Dates are either cultivated, in which cases they are called *Hath ràdh*,

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Geology, Fauna and Flora.

Date palms.

or grow spontaneously, when they are called *aperejamiàn*, or *gidariàn*, from a story that they have sprung from stones which jackals have thrown away after eating the fruit. At the end of April, watchers called *ràkhas* are hired to watch the fruit. A *rákha* receives from Rs. 3 to 5 per month, a quarter or half a ser of ripe dates in the season, and as many fallen dates as he can eat. A *rákha* can watch 200 trees if they are sparse, and up to 400 if they grow thickly. Dates are also preserved by the clusters being enclosed in net-work bags made of grass, which are called *tora*, or bags of matting made of the pinnæ of the date tree, called *bindi*. When the dates ripen, pickers (*chàrhà*) are hired. A picker gets from Rs. 4 to 8 per month, a ser of ripe dates a day, and as many dates as he can eat while up on the tree. Around Muzaffargarh he gets two *chhittàks* of onions per day and five yards of cloth. The picker keeps himself in position at the top of the tree by a thick rope which passes round the tree and under his seat. The rope is called *kamand*. Picking looks more dangerous than it really is; still there are accidents every year. Pickers are allowed by the owners to give a handful of dates to each passer-by. A handful is called *pànja*. Hence the date season is a favourite time for pilgrimages, because the pilgrims need not take food with them, and can subsist on the *pànjas*. The picked dates are taken to an enclosure called *khorì*, and are exposed to the sun for four days, after which they are ready for storing or export. Dried date will keep good till November, after which they breed worms. Another mode of drying dates is to boil them in water, then throw away the water, add a little oil, and fry the dates till quite dry. In this state dates will keep a year. Such dates are called *bhugriàn*.

Date trees vary in productiveness; some will bear as much as three maunds. Mr. O'Brien writes :—"From a number of experi-"ments made by me in 1878, I found that a date tree had from 2 to 20 "clusters, and the average crop was 20 sers. I have, however, seen "very much heavier crops than those I experimented on. The Extra "Assistant Settlement Officer gives a maund and a quarter as the "average crop. The different kinds of dates are very numerous, and "are hardly to be distinguished from one another. I have specimens "of 29 kinds before me, and with the exception of one kind called "*shingast*, which is long and of a bright yellow, the others seem to "me all the same."

Parts of a date tree and the use of each.

Every part of a date tree has a separate name and a separate use. The stem is called *mundh* while standing, and *chhànda* when cut down and trimmed of its branches. It is used for rafters, and, when hollowed out, for aqueducts. A cluster of stems springing from one stool is called *thada*, and a grove of dates is *jhat*. The leaf stalk is called *chharì*, and is used for making fences, frames and such light wood-work as in other parts would be made of bamboo. It is also beaten into fibre and used for making ropes. The *chharìs* are cut every year, and the stumps are called *chhanda*, and near Rangpur *daphì*. The pinnæ are called in the south of the district *bhùtra*, and in the north *pharà*. They are used for making mats, baskets, fans and ropes. The *rete* or net-work fibre that is formed at the base of each petiole is called *kubàl*, and is used for making

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Geology, Fauna and Flora.

ropes. The fruit stalk, with the fruit on, is called *gosha*, and *buhára* after the fruit is picked, when it makes an efficient besom. The cluster of leaves at the top of the palm is called *gácha*, and in the heart of it is the terminal cabbage-like head called *garí*, which is edible. The date-stone is called *gakar*, *gitak* and *gíká*. The thorns are *thúhá*.

Diseases of date palms and their fruit.

When a date palm begins to fall off in bearing, it is severely scorched, which is said to restore productiveness. Palms growing in sandy soil often dry up without any apparent cause. This disease is called *bara*, a local name for fever. Worms of various sorts attack the fruit while still on the tree. The best known of this is called *susari*. It is exactly like a weevil. The greatest enemy of the date is continued rain, which, when it occurs, completely destroys the crop. The people eat dates for four months in the year. They eat them at their meals, and at all times of the day and night besides. Poor people subsist on dates altogether during the season. In the south of the district, dates are pounded, mixed with flour, and made into bread. Dates are sometimes mixed with tobacoo and smoked. People eat dates till they are surfeited, and then chew a raw onion and begin eating again. When it is remembered that there are 414,509 female date palms in the district, and that the average crop is a maund and a quarter, it will be seen what a large staple of food dates form. The *jama* assessed at the Regular Settlement on the date trees is Rs. 19,126. An account of the revenue, past and present, derived from date trees will be given hereafter.

Dates as food.

Water-plants of the *dhands*.

Besides fish, an account of which will be given hereafter, the products of the *dhands* are as follows:—Water-lilies *(Nelumbium speciosum)*. The local name is *pabbin*. The flowers are used for medicine and considered cooling. The seed capsules hold 20 or 22 seeds embedded in cellular pith, of the size and taste of a filbert. While young, the seeds are eaten raw or cooked as a vegetable. The flesh of the seed is called *gar*; it is white, covered with a green seedcoat. The seeds are considered a cure for vomiting, and, mixed with sugar, are good for diseases of children. The roots of the *pabbin* spread in the mud at the bottom of the *dhand*. They are long and white and divided into lengths by knots. They are dug up and eaten, either roasted with salt or boiled as a vegetable. *Pabbin* roots are called *bhe*, a corruption of the Persian *bekh* or root. *Singháras (Trapa bicornis)* are sometimes found in the *dhands*. The nuts are dried and, when required for use, the kernels are separated from the husks by pounding, and made into flour. *Kúndr*, bulrush *(Typha augustifolia)* is found in most of the *dhands*, especially in the south of the district. The flags are called *phara*, and are used for making matting called *parchha* and *phúrí*, and string for beds. A charpoy of bulrush string is highly esteemed for its softness and coolness, and to sleep naked on such a bed is considered a great luxury. The down of the ripe ear is collected and boiled in a cloth like a plum-pudding. It has a sweetish insipid taste. The down is called *búr*, and down pudding is *búrí*. At the lower part of the ear a fibrous substance, something like cotton is produced, which is called *kahu*. This is used as tinder, and is much sought after by the frontier Biloches.

Fodder plants.

The following are the most common and esteemed fodder plants. *Talla* grows everywhere except in *kallar* and sandy soil. *Talla* is

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the *dùb* of Hindustán. It is an excellent grass for fodder, and is a sign of good soil. *Chhembhar* in sandy soils takes the place of *talla* as a fodder grass. It is a prostrate grass that sends out runners. It is surprising to see how fast it grows in the *thal* after rain. It is excellent fodder. *Drabh* is a strong coarse grass with long roots. It grows in all kinds of soils, even in the poorest, and remains green all the year round. It is difficult to eradicate. The agriculturists liken themselves to it in the proverb :—

"*Zamìndàr drabh dì pàr hin*"=
"Rulers change, but the *zamìndàr* lasts for ever."

Madhàna is a rain grass of excellent quality while it lasts. It is so called because its flower resembles a *madhànì* or churn-dasher. *Trir* or *makhnala* is another rain grass, and is much liked by horses. *Kal* or *kabba* is also a rain grass, and is excellent fodder while green, but it soon grows hard and uneatable. *Lehù* is a thistle, and grows abundantly among the *rabì* crops. It is grazed, and also cut and given to cows and bullocks to eat. *Visàh* is a spreading fleshy-leaved plant which grows in the rains. It is eaten by all animals except horses and asses. This is the plant elsewhere called *itsit*. *Sinjhì* is a plant like clover, which bears a yellow flower. It grows wild among the *rabì* crops, and in parts is cultivated. There is a species with white flowers which is said to give colic to cattle. *Jaudal* is a plant that grows among wheat and barley, and until seed time it cannot be distinguished from them. The seed, however, is small and tasteless ; while green, it is good fodder. *Dodhak* is a small milky plant which provides fodder for sheep and goats only. The *bútá* is the *Saccharum sara*, often wrongly called *sarkàna* and *munjkàna*, which are really names of parts of the plant. This is almost as useful as the date-palm. The wavy leaves at the base of the plant are called *sar*, and, besides being good fodder, are used for mats and thatch. The tall stem is called *kànàn*, and the upper part of the stem *tìlì*. *Kànàn* is used for making baskets, chairs, walls of huts, screens, roofs, rafters, and fences. The *tìlì* is used for making baskets and besoms. The sheath of the *tìlì* is *munj*, and is used for making ropes. The flowers are called *bullù*, and are given to cows and buffaloes to increase and enrich their milk, and are hence called *makkhan sawài* or "butter one and a quarter more." *Kành* is the *Saccharum spontaneum* ; it is very abundant in the low ground near the rivers which is annually inundated, and in the islands. It furnishes first-rate fodder for buffaloes— and pens are made from the stem. *Khawi* is a grass which has a faint lemon smell ; it is found in the *thal*. *Dìla* is a rush which grows in marshy grounds. It is inferior fodder. *Murak* is another marsh plant ; it is soft and tender, and much esteemed as fodder. *Jusàg* is a plant which is used as fodder and also as a pot-herb ; it is said to soften other vegetables and meat which are cooked with it. *Làna* is used in this district only as fodder for camels. *Sajjì* is not made. Camel-thorn, here called *jawành* (Hindustání *jawàsa*), is common. The following plants, which are mere weeds, are also used as fodders :—*kharpal*, *manjhàr*, *sàvri*, *mainàn*, *bhukan*, or *bukan*, *battùn* or *bàthùn*, *pit pàpra*, *sin*, *palwàhàn*, and *patràlì*.

Plants other than fodder plants.

The following are the most common plants, other than fodder plants. The line between fodder and other plants is not very clear,

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for camels and goats will eat anything. *Bhakhra*, Hindustání *gokhrù* (*Tribules terrestris*) grows generally in sandy soils; it has a caltrop-shaped seed-vessel. It is used to cure gonorrhœa. *Puth kanda*, literally "inverted thorn" (*Achyranthes aspera*), is common in Sanánwán. The leaves are dried, made into powder, and used as an emetic. *Dhamành* (*Fagonia cretica*) is found in the *thal* during summer. Camels eat it, and medicine is prepared from it to check impurity of the blood (*malàì*). *Karrìlùn* (*Capparis horrida*); the fruit ripens in March and April and is made into pickles; leaves are made into fomentations for sore-throats. *Ratkàn* grows in summer on the banks of the canals; it is used in diseases of horses. *Kaurtummàn*, the colocynth gourd, grows in the *thal* and in sandy ground, during June and July. It is a favourite medicine for horses. *Kanderì*, a plant with thorns on the stem, leaf stalks, and leaves with a fruit like potato apples. *Phesak lànì* (*Suæda fruticosa*) is eaten by camels, and medicine is made of it to relieve the load on the chest of pregnant women. *Harmal* (*Peganum harmala*) grows everywhere. The seeds ripen in August; mixed with bran and salt, and burnt, they are efficacious in driving away *jins* and averting the evil eye and the machinations of enemies. *Lùt* is a parasitical creeper of a light-green colour, that grows on the upper branches of trees. It kills the tree to which it attaches itself. *Bhuen phor*, literally the earth-splitter, (*Philipœr calatropidis*); this curious plant is very common. In February and March its stem, about an inch and-a-half thick, bursts through the ground, sending fissures all round, and grows from 6 inches to a foot high, and is covered with handsome wax-like flowers. The whole plant is very juicy. It is given to goats to increase their milk, and, when bruised, is applied to boils. It is also given to children to cure impurity of blood. *Sìtùn* (*Boncerosia edulis*)* is a kind of wild asparagus, which, after summer rains, springs up at the roots of the *jàl*, *jand*, *karíta*, and *phog* trees. It is eaten with salt and also cooked as a vegetable. It has a pleasant acid taste. *Chibbhar* is a small gourd that grows wild among the *kharìf* crop. The fruit is eaten raw and cooked with meat, on which it is supposed to have a softening effect. *Chibharen dì bàr*, the "threshing floor of *chibbhar*," is used commonly for the "Greek kalends."

"*Chibharen dì bàr te desì.*"

"He will pay it at the *Chibbhar* threshing floor," *i. e.*, he will never pay it.

Jatí musàg, literally the "Jat's tooth brush," is a small plant with pink flowers, that grows on land subject to inundation. *Bhangra* is of two kinds, one kind has blue flowers, of which women make collyrium. The other kind grows on the banks of water-courses, and when reduced to ashes, is used for curing galls on bullocks caused by the yoke. *Uthpera*, literally "camels' foot-prints," is a plant with broad leaves that grows in the *thal*. The leaves are dried, pounded and boiled, and used internally for gonorrhœa. *Fatokar* grows in the hot weather. Its leaves are used by bald men as a hair-restorer, and are also good for boils. *Bhùkal*, literally "buds of the earth," is a plant very like an onion which comes up with the *rabì* crops. It bears a small black seed which ripens just before the wheat harvest. In times of scarcity, the seeds are ground and made into bread of a

* Fully described in Edgeworth's *Florula Mallica*.

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repulsive appearance, and very indigestible. *Khumbhí*, mushrooms, are common in the *thal* after rain in the hot weather. They are of very good flavour. Although usually eaten fresh, they are also dried for future consumption, and preserve their flavour in the dry state wonderfully well. *Pad bahera* is the name for fungi of all sorts. Other plants less known are—

Gorakhpán, dandelí, tandúla, maríri, reshan, van verí, sijh ubhára or sunrise, *salára, kaurí valh* or bitter creeper, *piplí, kalaich bútí, níl bútí* or wild indigo, *giddar wár* or wild cotton, *angáir, kànjùn, bo phallí* and *báthún*.

Wild animals.

Tigers are often met with in the dense jungles on the banks of the Indus, towards the south of the district. They do considerable damage to cattle, but rarely attack man unless in self-defence. Still, a case occurred in 1879 of a boy being wantonly killed by a tiger in Bet Isánwálá. The local name for tiger is *shín*. Wolves, here called *náhar*, are found throughout the district, and wild pigs are extremely common, especially on the banks of the rivers. Wild boars are called *mirhon* and wild sows *bhúndín*. The only deer in the district are *párhá* or hog-deer; the Indian gazelle, here called *haran* and in Hindustán *chikára*; and the swamp-deer *(Rucervas duvaucellii)*. The last is nearly extinct; its local name is *ghoin*. Jackals and foxes are common. Hares are very rare. Otters are found in the south of the district. Hedge-hogs, here called *jáh*, are common. Mungoose, called here *naulún*, are very common. Pig and deer are occasionally taken by nets of *munj* rope supported on poles driven into the ground.

Birds.

The following birds are found in the district:—

Doves.—The male is *gera*, the female *tuttin*.
Sparrows.—Native name *chirí*.
Hoopoe.—Local name *hudhud*.
Wood-peckers.—Local name *drakhán pakkhí*, literally the "carpenter bird." The hoopoe is often called by this name.
Peewits, here called *tatírí*.

Warty-headed Ibis ...	*Kánwní*.
Tern	*Karáhí*.
Sand piper	*Tatúhá*.
Pelican	*Paín*. There is a larger kind called *sohal paín*.
Indian snake-bird	*Siri*.
Crows	*Kán*.
Lark	*Chandúr*.
Kite	*Hil*. Hindustání *chíl*. In popular belief, the kite is female for six months of the year, and male for the other six months.
Vulture	*Gijh*.
Pharaoh's chicken	*Súndá*.
Blue jay	*Chán*. Its flesh is good for colds. To hear or see a blue jay is a bad omen.
Magpie	*Mahtáb*.
Straited Bush Babbler ...	*Herhá*.
Bengal Babbler	*Dad herhá*.

Parrot ... ... *Totà.*
Butcher-bird or shrike ... *Malàlà.* Both the grey-backed and red-backed species are found. To see a butcher-bird fly is a good omen.
King crow ... ... *Kàl karachchhì.* This bird is venerated by Muhammadans, because it brought water to Imám Hussain when he was martyred, and also on account of its habits of early rising.
Swallow ... ... *Abàbìl.*
Kingfisher ... ... *Toba,* literally "diver," and *mamola.*
Egerets and paddy-birds ... *Baglà,* and *bag.* The young are eaten and considered fattening.
Coot ... ... *Ari.*
The Blue Coot ... ... *Kulang.* Water rail is *khanautì.*
Indian Oriole ... ... *Hariàwal.*
Avadavats ... ... *Làlì,* and *shàrak làlì.* The last name literally means *làlì* weighing a *chhittàk.*
Spoonbill ... ... *Doì bag.* Literally spoon heron.
Heron ... ... *Sành.*
Raven ... ... *Dodar kàn* and *ruhelà kàn.*
Owls, owlets, and goat-suckers ... ... *Ghugh, ullùn, chibrì,* and *huk.* Owls and goat-suckers are birds of bad omen. The owl called *ghugh* is called the *kirakka shình* or Kirár's tiger, on account of the superstitious dread in which Kirárs hold it.

The other Raptores are—

Kurl ... ... A large hawk found near water. It lives on fish and wild fowl.

Bàz, male; ... *Jurra,* male.
Bashìn, male; ... *Bàsha,* female.
Chipak, male; ... *Shikra,* female.

Laghar.	*Shàhin.*
Tumtrì.	*Charag.*
Chùhemàr.	*Bharì.*

which are all hawks of different kinds. Cormorant, *khambra.*

Bittern is here called *nardúr.* The Grebe is *tuhàyà.*

The birds for which the English equivalent is doubtful are—

Karwànak, also called *saukin* Lives on the banks of rivers and in sandy deserts.

Nìl bulai ... ... Lives on the banks of rivers and near water. A kind of water-rail apparently.

Dhìng ... ...
Badhìng ... ... } Very large crane-like birds which congregate in flocks during the cold season.

Bulbuls ... ... These are common to all India, and are great pests to the gardener.

Phiddì ... ...
Dhùrì ... ... A small ash-coloured bird with a long tail.

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Birds.

Chhapàkì ... ... An ash-coloured bird, the size of a dove. If a person who kills a *chhapàkì* touches another who is afflicted with itch, the latter will be cured.

Tilyar or *vahye.*—The *tilyar* is, probably, a starling, and the *vahye*, though differing in colour, is like a starling in its flight. Both are great enemies to the farmer, and are very destructive to dates.

Trakla.—This is apparently the green pin-tailed fly-catcher. It is named *trakla* from a fancied resemblance to the spindle, *trakla*, of a spinning wheel.

Game birds.

The game birds and those usually shot by Europeans are—1. The florikin (*Houbara macqueeni*), here called *tilor*. 2. Sand grouse. 3. Partridges, black and grey. The female black partridge is called *missì*. 4. Quails arrive in great numbers in March and September, but soon disappear. A few remain all the year. 5. The common, the jack and the painted snipes. 6. The wild goose, *mangh*. 7. Mallard, *nìrgi*. 8. The spotted-billed duck, *hanjhal*. 9. Gadwal duck, *buar*. 10. Shoveller duck, *gena*. 11. The marble-backed duck, *bhurnu*. 12. The Brahminy duck, *chakwà*. 13. The common teal, *karara*. 14. The shell drake or burrow duck, *dàchi*. 15. The white-eyed duck, *ruhàrì*. 16. The whistling teal. *Kùnj* and plover are common in the lowland near the rivers. The plover is called *puliànì*, "the weaveress," from its gait. It makes a short rapid run, and then stops like a weaveress when preparing her thread. Pigeons are found all over the district. Quail and water-fowl are netted in great numbers by native hunters.

Fishing.

Fishing provides an industry for a very large number of people. The fishing tribes—Jhabels, Kihals and Mors—live almost entirely by it, and other people take to fishing for support as well as amusement. The instruments used are—

(1). The drag net called *chheku jàl* or *ghàwa*. This is made of several nets fastened together.

(2). *Narà.*—This is a stationary net, which is kept in a perpendicular position by means of floats made of reeds.

(3). The cast net, *sàtù jàl*.

(4). The *kur* is a beehive-shaped frame of wood, lined with a net. It is jammed to the bottom of shallow water, and secures whatever fish are inside.

(5). *Karà* is an eight-sided cage surrounded with netting.

(6). *Sangolà*, a spear like that carried by *chaukìdàrs*. This is used also for spearing tortoises.

Fish are also caught with the hook and line in deep water, and in the rivers. The rivers abound in fish, but few are caught in the main stream, except the *khaggà*, a siluroid fish, which takes a bait readily. The fisherman's apparatus is too weak and too small to be of much use in the large and rapid channels of the rivers. The great field for fishermen is in the side-channels, backwaters and tanks, here called *dhands*. These *dhands*, and the manner in which they are leased by Government, have already been described at pages 7 to 9. The fish-eating crocodiles (*Gavialis Gangeticus*), here called *sinsàr*, are common in both rivers. The snub-nosed crocodile (*Crocodilus palustris*) is common, but it shows itself less, and prefers the still-

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water of the *dhands*. Tortoises are found both in the rivers and in the *dhands*. The porpoise (*Platanista Gangetica*), here called *bulhin*, is often seen in the main stream of the rivers; otters are common, and are said to be taught by fishermen to bring them fish. Otters are supposed to be the incarnation of greediness, and a proverb says—"Only a fool would go to the otter's home to get the remains of yesterday's dinner."

Fish.

The fish are of very excellent quality. The species are not very numerous. The following is believed to be a complete list:—

Kanghì (*Ambassis baculis*). This is the only member of the perch family found in the district.

Of the snake-headed fishes two specimens are found.

Chitra (*Ophiocephalus marulius*). This is the *sahol* or *saul* of the Panjáb.

Guddù (*Ophiocephalus punctatus*), Hindustání and Panjábí *garàì*.

The *chitra* attains three feet in length. The *guddù* about eight inches. They have few bones, but are insipid eating.

The spiny eel has two representatives—*Goj* (*Mastacemblus armatus*); *Gujìra* (*Mastacemblus panccalus*). Both are good eating and excellent when stewed.

The siluridœ have the ten representatives given below, and probably more. They are scaleless and good eating, but are, as a rule, filthy feeders. They will take a baited hook or a spoon bait readily. (1). *Singhàra* (*Macrones aor*). (2). *Malhir* (*Macrones tangara*). (3). *Khagar* (*Macrones cavasius*). (4). *Khaggà*, also called *trikanda* (*Macrones carcio*). (5). *Ahi* (*Pseudotropius atherinoedes*). (6). *Dhungnà* (*Pseudotropius garua*). (7). *Dimman* (*Callichrous checkra*). (8). *Ghoghun* (*Callichrous bimaculatus*). (9). *Mallì* (*Wollago attu*), the *boàlì* of Panjáb and Hindustán. (10). *Luànkh* (*Saccobranchus fossilis*), Hindustáni *singì*. A very ugly fish with eight long thick barbels; each pectoral has a poisonous spine, which is said to cause a wound as painful as a scorpion's sting.

The carp family has the ten representatives given below, and probably more. They are all excellent eating and clean feeders. (1). *Dambhrà* (*Labeo rohita*), the *rahù* of Panjáb and Hindustán. This is the best of all the fishes for eating. The *thailà* and *morì* rank next. (2). *Dàhì* (*Labeo calbasu*). (3). *Sarìhàn* (*Labeo cursa*). (4). *Thailà* (*Catla buchanani*). (5). *Morì* or *moràkì* (*Cirrhina mrigala*). (6). *Sohnìn* (*Cirrhina reba*). (7). *Popri* or *kharnìn* (*Barbus sarana*). (8). *Drurà* (*Barbus chrysopterus*). (9). *Darà* (*Rohtee cotio*). (10). *Parahì* (*Chela gora*).

The herring family has only one representative, the *chhuchì* (*clupeh chapra*). The notopteridæ have only two species: (1). *Parì* or *battì* (*Notopterus chitala*). It has a number of eyelike marks near its tail. (2). *Kànì-parì* or *kànì battì* (*Notopterus kapirat*), literally the one-eyed *parì* or *battì*, so called because the eyelike spots near the tail are wanting. Both the notopteri are full of bones and tasteless.

Besides the fish before mentioned, there is the *shahìngar*, a small scaleless fish with five dorsal rays headed by a spine, 10 ventral rays, pectoral fins headed by a spine, four barbels, adipose fin, back yellow with black stripes, whence comes its name *shahìngar* or tiger-fish, from *shình*, a tiger. This is probably one of the *Glyptosternum*

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genus. The following fish complete the list :—(1). *Chhàllì.* (2). *Làkhì gogùn.* (3). *Tukar machì.* (4). *Gula.* (5). *Patol.* (6). *Khitha.* (7). *Makhnì.* The *gàngat* is a large prawn, and *jhingà* is a shrimp. It may be mentioned that the residents of this district generally cannot be trusted to give the names of the birds or fish correctly. To get correct information, the fishing and sporting tribes—Jhabel, Kihal, Mor, and Mahtam—must be consulted. Government derives revenue from the fisheries, an account of which will be given further on.

Reptiles.

The reptiles of the district are as follows :— River-tortoises, which are eaten by the Kihals, Mors, and Chúhrás, but not by other tribes. Among the sauria are—

1. The snub-nosed crocodile *(Crocodilus palustris)*, here called *bàghùn.*
2. The fish-eating crocodile *(Gavialis Gangeticus)*, here called *sinsàr.* The tribes before mentioned eat the flesh of these.
3. The *goh.*
4. The *guhìra.* This is said to be the young of the *goh*, but it seems to be a distinct species.
5. The *sàhnàn,* a lizard which frequents sandy grounds. The flesh is used in medicine, and is credited with strengthening and restorative powers.
6. *Kirarì.* The common house lizard.
7. *Korh kirarì.* Literally the leprous lizard. It is said to change its colour, and may be a kind of chameleon.
8. *Khan* is a black and white lizard with a bluish tinge. There are all sorts of fables about *khans.* It does not copulate, but is found full grown in the belly of snakes. It is supposed to be most deadly.

    Jai kún khàwe khan
    Mà na dekhe jan.

    "He whom a *khan* bites is as sure to die as if his mother had never seen him born."

    It is really perfectly harmless.
9. *Galeì* is larger than the house lizard, and is supposed to be harmless. If a woman touch a *galeì* before she make butter, it will be abundant.

Frogs, the male called *dedar* and the female *did,* abound everywhere.

Snakes.

Snakes are very common. The following are the chief kinds :—

There are several varieties of cobras. The names depend on the colours. The native names of 12 varieties are given below. It should be remembered that *bishyar, mushkì,* and *kàlà* all mean black ; *chùhrà* also means black, because sweepers *(chùhrà)* are black-complexioned 1. *Bishyar.* 2. *Mushkì.* 3. *Kàlà.* 4. *Mushkì kàlà.* 5. *Chùhrà.* 6. *Chúhrà Mushkì.* 7. *Mushkí titarà,* or partridge black. 8. *Mushkì. tilyar,* starling black. 9. *Motì bind,* literally pearl drops. 10. *Mushkì phanyar,* the black-hooded, from Sanskrit *phan,* a snake's hood. 11. *Petì baggà* white-bellied. 12. *Gal kàlà,* black-throated. The native say that these are all separate species. The *bishyar* has no hood, and is therefore one of the Elapidæ. All the other varieties

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appear to have hoods. The *bishyar* is believed to be the female of the *mushkì tilyar*. Other poisonous kinds are the *sangchùr*, literally "throttler," also called *guràha*. This is the *Ophiophagus elaps*. The *korkind* or *kurandí*, also called *jalebì*; these three names denote the double coil in which it lies. It is also called *khaprà* and *khar petí* from the hardness of its skin. This is the *Echis carinata*. The *charohà*, literally, "washerman" is a harmless snake. Other snakes are *padam*, *vais*, *do-mùhàn*, or the snake with a head at each end. *Tìr màr* or *ghore dangan*, *udnà* or *jatàla*; this is said to be a hairy snake. *Salang vasak*, also called *sah pìvna*, the breath-drinker, because it drinks the breath of sleeping persons. Wonderful stories are told of some. The *vais*, for instance, ties the hind legs of buffaloes together with its coils as with a kicking strap, and drinks their milk.

Within the five years ending 1882, rewards amounting to Rs. 1,221 were paid for the destruction of one tiger, 550 wolves, and 174 snakes.

Insects.

The insects which force themselves on one's notice are—1. *Makrí* or locust. 2. *Tiddí*, a grass-hopper most destructive to young crops. 3. *Dánwar*, spider. 4. *Vathùnhàn*, scorpion. 5. *Dembhùn*, wasp, hornet. 6. *Labàna*, an earth cricket with formidable jaws that bites severely. Why it should be called *labàna*, the name of a tribe of industrious Sikh colonists, is not clear. 7. *Kankoil*, centipede. 8. *Popat*, butterfly. 9. Bees, here called *màkkhì*, produce good honey (*makkhì*) in April and October.

CHAPTER II.

HISTORY.

Chapter II.

History.

Introductory.

The Muzaffargarh district as a whole had no complete history until it was united under the sole rule of Díwán Sáwan Mal. The history of the neighbouring governments is, however, relevant, because it is by it alone that we learn the origin of the tribes now living in the district, and the order in which they occupied it. The contemporary history will therefore be given as briefly as possible, more for the sake of ready reference when the tribes are described, than in order to record events which had their central interest in this district.

The Hindú dynasties.

From the earliest times this district followed the fortunes of the kingdom of Sindh. The Hindú dynasties of the Raís and of the Brahmans ruled over a Jat population who are a branch of the Kshatriya or Rájpút race, and, for some reason not known, had been excluded from fellowship. These Rájpúts, who may be called aboriginal, are the ancestors of the Jats who form two-thirds of the present population, and all the other tribes are subsequent arrivals.

The Arab conquerors. The Sumrás. The Summás.

The first Arab conquerors held Sindh and Multán from 711 A.D. to 750 A.D., when they were expelled by a Rájpút tribe called Sumrá, whose representatives are still found in this district. In 1351 A.D, the Sumrás were expelled by the Summás, another Rájpút tribe, descendants of whom are to be traced among the Unnars of the Alípur *tahsíl*. The Summá rulers all bore the title of Jám. To this day *jám* is used as a title of respect to Muhammadans who have a Sindhian origin. It was during the rule of these Rájpút tribes in Sindh and Multán, that an immigration of Rájpúts from Hindustán took place. It is to this that we owe the presence in the district of such tribes as the Siáls, Guráhas, Bhattís and Chhajrás.

The Langáh dynasty of Multán.

The next event bearing on the history of this district is the establishment of the Langáh dynasty in Multán. It ruled from 1445 A.D. to 1526 A.D. There are still Langáhs in this district, and it was during the Langáh rule that the independent kingdom of Sítpur was established by the Náhars in what is now the Alípur *tahsíl*. It was during this dynasty that the Biloches first emerged from the Sulemán mountains and occupied the country on the left bank of the Indus.

Division of the distict into four governments.

The establishment of the independent kingdom of Sítpur is the starting-point of a connected history of the district. Henceforward the district is occupied by four governments. In the southern angle will be found the government of Sítpur held first by the Náhar family then by the Makhdúm of Sítpur, and lastly by the Nawábs of

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Baháwalpur. The west-central part of the district opposite Dera Ghází Khán was governed by the rulers of Dera Ghází Khán; first Mirrání Biloches, then Gujjars and Kalhoras, then by various governors directly appointed by the Durrání kings of Kábul, and finally by the Nawábs of Baháwalpur. The east-central and northern part of the district lying on the right bank of the Chináb opposite Multán was nominally ruled by the Multán governors. The northern part of the district including the *thal*, after passing through a stage of anarchy, became subject to the governors of Mankera who were locally known as Nawábs of the *thal*.

The first government in Sítpur.

The dynasty that established the Sítpur kingdom was the Náhar. In 1450 A.D. (854 A.H.) when Bahlol Khán Lodhí who had been governor of Multán became king of Delhí, he granted the country lying between the Indus* and the Sulemán range, south of a line drawn from Harand to Uch and north of Shikárpur in Sindh, to his relation Islám Khán Lodhí. This tract comprised what is now the south part of the Alípur *tahsíl* of this district, the southern part of Dera Ghází Khán district, and the northern part of Sindh. Islám Khán or his descendants took the title of Náhar. Islám Khán's grandsons, Kásim Khán, Salám Khán, and Táhir Khán, quarrelled and divided the country among themselves. The south part of the present Alípur *tahsil*, the chief town of which was then Sítpur, fell to Táhir Khán. He established his rule there and died. From the establishment of the Náhar family to the present, 26 generations have occurred. The last of them is Bakhshan Khán, who is *jamadár* of *chaprásis* in the Alípur *tahsíl*, and who enjoys a small allowance from Government for looking after the family tombs. One of the Náhars built a fine tomb in his lifetime which still exists. His name was Táhir Khán, named *sakhí*, or the liberal. Another, named Alí Khán, founded Alípur. No other memorial of the Náhars exists. At the end of the fifteenth century the Biloches began to issue from the hills, and occupied the country on the left bank of the Indus, from Sítpur to Kot Karor in Laya. In 1484 A. D. (887 A. H.) Hájí Khán, a Mirrání Biloch, founded Dera Ghází Khán and established a dynasty, the rulers of which alternately bore the titles of Hájí Khán and Ghází Khán.† These chiefs expelled the Náhar from the south of the Dera Ghází Khàn district and pressed the Sítpur Náhar very hard. Treachery was at work at the very door of the Náhar. Shekh Rájú, Makhdúm of Sítpur, who was a counsellor of the Náhar, began to seize the country for himself. He did not entirely expel the Náhars, for when he in his turn was overthrown by the Nawábs of Baháwalpur, parts of the country were still in possession of the Náhar. The greater part, however, of the south of the district was governed by the Makhdúms in Sítpur. Until the inroads of Baháwalpur began, we hear nothing of the Náhar or of the Makhdúm's government. The Náhars appear to have been indifferent rulers. They left no public works behind them except Táhir Khán's tomb, and in this rainless and flooded country it is the criterion of a good governor that he should make canals and protective embankments. The title of Náhar

* It must be remembered that at this time the Indus met the Chináb near Uch.

† The village in which Dera Ghází Khán stands is hence known as Hájí Ghazí.

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was given to them for their rapacity. Popular stories attest their want of wisdom. One winter's night the jackals were howling round Sítpur. Táhir Khán "the liberal" asked his *Wazír* what made them howl. The *Wazír* answered "the cold." The Náhar ordered clothes to be made for them. Next night the jackals howled again, and the Náhar asked his *Wazír* what they were howling for. The *Wazír* replied "they are invoking blessings on you for your liberality." The Makhdúms of Sítpur, on the contrary, were good governors. They dug canals, extended cultivation, and one of them founded the town of Rájanpur in the Dera Ghází Khán district.

The Nawábs of Baháwalpur take Sítpur.

The divided and weakened state of Sítpur attracted the attention of the Nawábs of Baháwalpur first at the beginning of the eighteenth century. They ruled over the greater part of the district for a hundred years, and left their mark on it by their public works, and by introducing an organised revenue administration. The founder of the State of Baháwalpur was Sádik Muhammad Khán, son of Mullán Mubárak Khán, a distinguished resident of Shikárpur in Sindh. For some reason not ascertained, Sádik Muhammad Khán had to flee from the enmity of Núr Muhammad Kalhora, first of the Kalhora governors of Sindh. Sádik Muhammad Khán left Shikárpur in 1727 A. D. (1140 A. H.), and passed with his family and a body of followers through the Muzaffargarh district to Bet Dablí on the borders of Laiya. He was closely followed by the Sindh troops under Mír Sháh Dád Khán. A skirmish took place, in which the Sindhians were defeated. Then Sádik Muhammad Khán took refuge with the Makhdúms of Uch, who sent him to Hayát Ullah Khán, Governor of Multán, with their recommendations. Hayát Ullah Khán granted him the district of Choudhry south of the Satluj in *jágír*. Sádik Muhammad Khán distinguished himself as an extender of cultivation, and a suppressor of robbers. His next promotion was the grant of the town and country of Faríd, a robber chief whom he defeated and killed with his follwers. In 1739 A.D. (1152 A H.) Sádik Muhammad Khán obtained the title of Nawáb from Nádir Sháh, and in the anarchy following the invasion of Nádir Sháh, he succeeded in seizing the country bounded by the Satluj on the north, Bíkaner on the east, Sindh on the south, and the Indus on the west. Sádik Muhammad Khán was succeeded by his son Baháwal Khán, who founded the town of Baháwalpur, and who is known as Baháwal Khán "the great." It was in the time of his successor, Mubárak Khán, that the Nawábs of Baháwalpur first established themselves permanently in this district. In 1751 A.D. (1164 A.H.) Mubárak Khán seized the country about Madwála, now a large village on the right bank of the Chináb between Shahr Sultán and Alípur, just opposite the junction of the Satluj and Chináb, from the Náhars, and in the same year he took Bet Doma, a village and tract south of Sítpur, from Makhdúm Shekh Rájú of Sítpur. Baháwal Khán II was the next Nawáb. In 1781 A.D. (1194 A.H.) he took the *parganah* of Jatoí from Makhdúm Shekh Rájú of Sítpur. The native histories say that he took it on farm, but this is hardly credible. The Nawáb was the most powerful, and the Makhdúms were growing every day weaker. The Nawáb had already taken part of the Makhdúms' country by force, and was shortly to take the rest. It was about 1790 that the Indus left its

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old course which joined the Chináb close to Uch, and took the bed it now occupies. The south of the district was thus laid open to the attacks of Baháwalpur, and the Nawáb at once availed himself of the opportunity. He took without a contest Alípur, Shahr Sultán, Sítpur, and Khairpur, in short the remainder of the Alípur *tahsíl*, from the Náhars and the Makhdúms of Sítpur. He also proceeded to take the whole of the western and southern portion of the Muzaffargarh *tahsíl* from the rulers of Dera Ghází Khán, but we will leave him in possession of the Alípur *tahsíl* for the present, and give an account of the remaining governments that existed in this district.

The second government. Dera Ghází Khán.

It has already been stated that the Biloches occupied the left bank of the Indus at the end of the fifteenth century, and that in 1484 A.D. Hájí Khán founded Dera Ghází Khán. His son was Ghází Khán, and alternate Hájí Kháns and Ghází Kháns ruled until 1769 A. D. (1183 A. H.). As far as this district knows them, they were good governors. They encouraged agriculture and excavated canals. One of them, said to be the first Ghází Khán, founded the town of Kínjhir on the bank of the Indus. Mahmúd Gujjar was the son of one Yusuf. He became *Wazír* to the last Ghází Khán, and, under the pretext of saving the Government from conspirators, called in Ghulám Sháh Kalhora, Governor of Sindh, who took Dera Ghází Khán, arrested the last Ghází Khán, and carried him a prisoner to Sindh, where he died. Ghulám Sháh left Mahmúd Gujjar as Governor of Dera Ghází Khán. He was maintained by the kings of Khurásán, and received from them Nawábship and the title of Ján Nisár Khán. Mahmúd Gujjar ruled for 30 years, and was succeeded by his nephew Barkhurdár, who was superseded by governors sent direct from Khurásán. Mahmúd Gujjar has a great reputation as a good governor in this district. He bought much land which Government owns to this day. He built the fort of Mahmúd Kot. The Shiá Muhammadans in this district date from the time of the Kalhora invasion caused by Mahmúd Gujjar. After the Gujjars, a number of governors were sent direct from Khurásán. Anarchy prevailed on the left bank of the Indus, which prepared the country for the invasion of Baháwal Khán II in 1791. Here we may leave the Dera Ghází Khán part of Muzaffargarh at the same point where we left Sítpur, and give an account of the part of the district that was subject to Multán.

The third goverment. Multán.

The Langáhs already referred to were expelled in 1526 A.D. by the Arghuns, nominally acting on behalf of Bábar; and in Akbar's reign, Multán was incorporated in the Delhí empire as a *súbah* or province. Of the sub-divisions of the Multán province, the only two mentioned in the *Aín-i-Akbrí* are Rangpur and Sítpur. Though we know from general history that this district must have been sometimes subject to Delhí and sometimes to Khurásán, neither monarchy had much effect on its internal history, and the local chiefs carried on their public improvements and their little wars without interference from head-quarters. Occasionally, one of two rival competitors tried to strengthen his cause by obtaining a deed of grant from Delhí or Kábul. But a strong band of followers proved a better support than any *sanad* or *farmán*. A favourite saying of the local historians in describing the rise of some chief who, if a settled government had

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existed, would have been hung, is—

Udhar Dilhi di Saltanat men fatúr;
Idhar Sháhán Kab'ul ke nazaron se dúr.
On that side anarchy in the Dilhí kingdom;
On this side far from the eyes of the kings of Kábul.

It is well, therefore, as far as possible to avoid all notice of the nominally central governments, and only mention extraneous history as far as it bears on the district. On this principle, Multán has no history connected with the district from the time of the Langahs to the establishment of the Multání Patháns, as they were called. These were a family of Saddozaí Afgháns, and a branch of the family to which Ahmad Sháh, Taimúr Sháh, Zamán Sháh, and Sháh Shujá, kings of Kábul, belonged. The first of the family who came to India was Husain Khán, who held Rangpur in this district in *jágír* in the time of Aurangzeb. Záhid Khán was the first of the family who became Nawáb of Multán. This was in 1738 A.D. Between the accession of Záhid Khán and that of his son Shujá Khán, simple anarchy prevailed. Shujá Khán was invested with the government of Multán in 1767 A.D. He founded Shujá-ábád in the Multán district opposite Khángarh. In his time the Bhangí Sikhs overran the country and occupied Multán, driving Shujá Khán to Shujá-ábád. To this day the raids and cruelty of the Bhangí Sikhs live in the memory of the peasants living along the right bank of the Chináb. Shujá Khán was succeeded by his son Muzaffar Khán, but did not recover Multán till 1779 A.D., when he was reinstated by Taimúr Sháh, king of Kábul, who expelled the Sikhs and appointed Muzaffar Khán governor, with the title of Nawáb. Muzaffar Khán governed Multán till 1818 A.D. when Multán was besieged and taken by the Sikhs, and the Nawáb with five of his sons was killed. Muzaffar Khán's rule was a continued war. It is, however, only as a civil governor that we have to do with him, and it is surprising that he should have found time for making such improvements in the country on the right bank of the Chináb. The country in this district attached to Multán, included the *taallukas* of Rangpur, Murádábád, Muzaffargarh, Khángarh and Ghazanfargarh. Muzaffar Khán dug canals, made enbankments and extended cultivation. He established many persons of his own tribe in this part, a fact to be remembered when we come to relate the tenure of the Multání Patháns. In 1794 A.D. he founded the fort and town of Muzaffargarh. His sister Khán Bíbí built the fort and town of Khángarh, and his brother Ghazanfar Khán, the fort and town of Ghazanfargarh.

The fourth government. The *thal* Nawábs.

The governors that occupied the north of the district, including the greater part of what is now the Sanánwán *tahsíl*, were first Mirrání Biloches. Addú Khán, a son of one of the Ghází Kháns, is said to have founded Kot Addú. When the fortunes of the Ghází Kháns became low, Mahmúd Gujjar succeeded as before related, and built the fort of Mahmúd Kot to maintain his authority in the Ghází Khán tracts on the left bank of the Indus. Next, a family of Jaskání Biloches ruled the north of the district. Then follows an interval during which the Kalhoras of Sindh ruled, their Chief being Abdul Nabí. He became unpopular on account of his tyranny, and objectionable to the Kábul king, because he did not pay the revenue. Muzaffar Khán, Nawáb of Multán, was sent to coerce him. Muhammad

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The fourth government. The *thal* Nawábs.

Khán Bahádar Khel officiated for Muzaffar Khán at Multán, and on his return was appointed Nawáb of Mankera and the *thal*. Before he obtained possession he had to fight a battle with Abdul Nabí at Lai, in which the latter was defeated and his son Muhammad Arif killed. This was in 1792 A.D. Muhammad Khán Bahádar Khel has left his mark on the north of the district by the canals which he dug. He appears to have been a good ruler, and though his name is forgotten, it is he that is referred to as the Nawáb of the *thal*. He died in 1815 A.D., leaving a daughter who was married to Háfiz Ahmad Khán. Their son, Sher Muhammad Khán, succeeded to the Nawábship under the guardianship of his father. In 1820 Ranjít Singh took Mankera and drove the Nawáb to Dera Ismaíl Khán, of which his descendant is now titular Nawáb. The country under the *thal* Nawábs was known as Kachchhi Shumáli, opposed to Kachchhi Janúbi, which was Baháwal Khán's dominion. That the word *kachchhi*, which means land subject to river-action, should ever have been applied to the *thal*, strongly corroborates the tradition that the Indus at one time flowed down the *thal* mentioned in the chapter on physical geography. At present it is hard to imagine anything less like a *kachchhi* than the *thal* is.

Union of the four governments.

We have now brought our four governments to the point where they begin to fall and to become united under one head. The process was completed in the thirty years between 1790 and 1820 A.D. We left Baháwal Khán II with the district lying open to him by the shifting of the Indus to the west, and having just seized those *taallukas* which now form the Alípur *tahsíl*. In the part of the district which had been ruled from Dera Ghází Khán there prevailed the anarchy which followed the rule of Mahmúd Gujjar. Between 1790 A.D. and the end of the century Baháwal Khán II took possession of the *taallukas* of Aráín, Kínjhir, Khor, Mahra, Serí and Trund, which now form the southern and western part of the Muzaffargarh *tahsíl*. This country and the Alípur *tahsíl* were called Kachchhi Janúbí, opposed to the Kachchhí Shumáli of the *thal* Nawábs. He and his successor Sádik Khán II and Baháwal Khán III brought the country under a settled government, encouraged cultivation and excavated canals. The dates of their accessions and deaths are not on record until we come to Baháwal Khán III, who was the governor that helped Edwardes at the siege of Multán. He died in 1852 A.D. In 1818 A.D. the Sikhs took Multán, and the *taallukas* formerly governed by Muzaffar Khán, *viz.*, Rangpur, Murádábád, Muzaffargarh, Khángarh and Ghazanfargarh, were henceforward administered by the Sikh governors of Multán. In 1819 the Sikhs took Dera Ghází Khán, but Baháwal Khán remained in possession of his conquests. In 1820 the Sikhs took Mankera, from which the north of this district was governed. Baháwal Khán submitted to the Sikhs, and thus the whole district became united under the rule of Ranjít Singh. A re-distribution then took place. Baháwal Khán was confirmed in his conquests, which were farmed to him for a sum the amount of which, as every historian, native and European, gives it differently, had better be omitted. The northern part of the district continued to be governed from Mankera, and Muzaffar Khán's *taallukas* were governed from Multán. The Multání Patháns fled the country, and went for the

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most part to Dera Ismaíl Khán, not to return until the English came in 1849 A.D. In 1822 the celebrated Sáwan Mal, who was *peshkár* to the governor of Multán, Bhaya Badan Hazárí, fell out with his superior officer, and the *taallukas* of Muzaffargarh, Murádábád and Ghazanfargarh were given to him by Ranjít Singh in farm. Baháwal Khán failed to pay the sum for which his country was farmed to him. General Ventura was sent from Lahore with an army, and drove the Baháwalpurians out of the district and across the Chináb, which has since formed the boundary between this district and Baháwalpur. How the north of the district joined Multán is not clear; but in 1829, the whole of the present district af Muzaffargarh was united under Díwán Sáwan Mal, governor of Multán.

The united government under Sáwan Mal.

Though under the Baháwalpur Nawábs parts of the district had enjoyed a fairly settled administration, Sáwan Mal's government was better than anything that had preceded it. Its sole object was the accumulation of wealth for the *díwán*. The execution of public works, the administration of justice, and security of life and property, were a secondary consideration, and were insisted on only because without them agriculture would not prosper, and the revenue would not be paid. When one examines his numerous cesses and sees how he levied dues to pay the people's alms and perform their religious duties, and then paid the poor and the Brahmans what he thought a fair amount and pocketed the rest; how he levied a cess in return for keeping his word, and how he encouraged his officials to take bribes and then made them duly credit the amount in the public accounts,—one's admiration for the great *díwán* is less than it would be, if based on history. The district was divided into the 24 *taallukas* mentioned below *:—

MUZAFFARGARH.

Aráín	Rangpur.	Serí.	Khorán.
Sámtí	Khángarh.	Trund.	Muzaffargarh.
Murádábád.	Kínjhir.	Mahra.	

ALIPUR.

Shahr Sultán.	Sítpur.
Jatoí.	Dháka.
Ghalwán.	

SANANWAN.

Mahmúd Kot.	Kot Addú.
Nauábád.	Dáira Din Panáh.
Sanánwán.	Bhukkhí.

Munda.

Each *taalluka* was governed by a *kárdár*, a *muharir*, and a few soldiers. A better account of how the government was carried on cannot be given than by translating a specimen of the instructions given to a *kárdár*—

1. "Treat the subjects well. Work in extending cultivation. Collect the revenue with acuteness. Every harvest and every year let cultivation and the revenue increase.
2. "Protect the *taallukas* effectually. Let not theft and wickedness occur. If a theft takes place, before all things cause restitution to be made to the complainant, search for the thief, imprison him, and after two months

* These divisions are shown in a map appended to Mr. O'Brien's Settlement Report.

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send the list of thieves to me for suitable orders of imprisonment or fine.

3. "Send the revenue punctually in the following instalments:

"*Kharíf.*	1st	instalment 15th Manghir.
	2nd	instalment 15th Poh.
	3rd	instalment 15th Mangh.
"*Rabi.*	1st	instalment 15th Jeth.
	2nd	instalment 15th Hárh.
	3rd	instalment 15th Sáwan.

4. "On Hárh 1st, send a list of the current prices, signed by honourable *panches* and *zamindàrs.*
5. "Every year in the month of Badra come to my office and settle your accounts.
6. "Settle cases of the hither and further bank of the Ghára by means of letters to the *vakìls* stationed at Ahmadpur and Baháwalpur, and to the *kàrdàrs* of that state, with politeness, and secure your object.
7. "Perform the clearance and excavation of the canals in time, that the irrigators may not have to wait, and that time may not pass.
8. "When you go to appraise or divide crops, or to assess revenue, make the papers of the *muharir, dumbìr* and *panch* agree. Let there not be discrepancy.
9. "Act according to the before-mentioned provisions of this *àìn.* Let there be no difference from it. Subsist on your pay. Covet not from any one, and rest your hopes on no one, nor let your *muharirs* do so. If you do, you are strictly responsible.
10. "Pay the soldiers with your own hands according to the fixed scale, and deduct whatever deductions are due from them."
11. Here are entered the names and pay of the *kàrdàr*, *muharir* and other servants.

In spite of the warning against extortion, the *kàrdàrs* were allowed to receive *nazarànas* and subsistence allowance when they went on government duty, such as measuring crops. The subsistence was on the following scale; flour 3 sers, *ghi* ¼ ser, *dàl* ¼ ser, gram for horse 3 sers, spices 1 anna. *Nazarànas* had to be paid in to government. There were five grades of *kàrdàrs* who received from Rs. 15 to Rs. 60 per month, and five grades of *muharirs* receiving from Rs. 8 to Rs. 20 per month. Soldiers were divided into the war and revenue departments. A *sawàr* in the war department received Rs. 15 to Rs. 20, and in the revenue department Rs. 12 a month. Foot soldiers in the war department received Rs. 7 and Rs. 6, and in the revenue departments Rs. 3 and Rs. 5. There are few personal details of Sáwan Mal's government which relate to this district. How he excavated and improved canals has been already told. How he created or extended the tenure called *chakdàri* will be described among the tenures, and his revenue system will be described in its proper place. During the rule of Sáwan Mal a large number of Labána colonists from the Panjáb settled here. There are now more Labánas in Muzaffargarh district than in all the other districts of the Multán and Derajàt divisions put together.

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Díwan Múlráj.

Sáwan Mal died on the 29th September 1844, and was succeeded by his son Múlráj, of whom nothing particular connected with this district is known. When Múlráj broke into rebellion, Lieutenant Edwardes' troops passed through this district from Kureshí ferry on the Indus across the Chináb, just before the battle called by Edwardes that of "Kineyree," which took place at the village of Jalálpur Kháki in the Shujábád *tahsíl* of the Multán district. Before Edwardes marched through this district, while Múlráj's troops under Har Bhagwán Singh occupied Dáira Dín Panáh, Kot Addú and Kureshí, the *zamíndárs* of Jatoí had robbed Prabh Diál, the *kárdár* of Jatoí, and made him over to the servants of the Nawáb of Baháwalpur. A force of 200 men under Jawáhar Mal, Aimanábádí, was sent from Kureshí to punish the people of Jatoí. The Baháwalpur troops, 1,500 in number, under Muazzuddín Khán Khákwání, crossed the Chináb and met Jawáhar Mal at Alípur. Jawáhar Mal, seeing himself outnumbered, fled. The Baháwalpur troops killed a hundred of his soldiers and pursued Jawáhar Mal nearly to Khángarh, where he found a refuge.

The Mutiny.

The following account of the events of 1857 is taken from the Panjáb Mutiny Report. Major Browne observes on this district:—

"The district of Khángarh entirely escaped any ill effects beyond the alarm felt by the European community at the proximity of the mutinous regiments at Multán and the possibility of invasion of the lower portion by bands of robbers from Baháwalpur."

Precautions were, however, necessary. Mr. Henderson, the Deputy Commissioner, fortified the jail, the court-house, and the chief and district treasuries, armed all Europeans, and vigilantly guarded all the ferries which were not closed. He detached Lieutenant Ferris, Assistant Commissioner, to the banks of the Chináb to establish a chain of posts along it. This object was fully accomplished. The villagers themselves served so willingly that a cordon of 104 posts, extending 26 miles, was soon established. At another time a chain of mounted police was thrown across the district from the Chináb to the Indus, to cut off any stragglers of the 14th Native Infantry that might come down from Jhelum. An intelligence department was also organized between Khángarh, Dera Ghází Khán, Multán, and Muzaffargarh.

Constitution of the district and charges of boundaries.

In April or May 1849 the British districts of Khángarh and Laiya were formed. Khángarh contained the present *tahsíls* of Muzaffargarh and Alípur, and the *talukas* of Garh Mahárája and Ahmadpur, which are now in Jhang. Khángarh was first named as the head-quarters of the district, but before the end of 1849 it was removed to Muzaffargarh. Khángarh contained four *tahsíls*—Rangpur, Khángarh with its head-quarters at Muzaffargarh, Kinjhir and Sitpur. What is now the Sanánwán *tahsíl* was in the Laiya district, and had its head-quarters at Kot Addú. In 1859 the Sanánwán *tahsíl* was separated from Laiya and added to this district, and the district took the name of Muzaffargarh, and was attached to the Multán division. It was in 1861 that the district took its present shape. The Rangpur *tahsíl* was abolished. The *talukas* of Garh Mahárája and Ahmadpur were joined to Jhang, and the rest of the *tahsíl* was attached to Muzaffargarh *tahsíl*. The area received by transfer from Laiya was 140 and that transferred to Jhang 54 square miles. Since then 17 villages have been transferred by the river from Multán to Muzaffargarh, and the same number from Multán to

Muzaffargarh. The Kínjhir *tahsíl* was abolished and its *talukas* added to Muzaffargarh. With the exception of these territorial transfers, the district has no events of interest other than those connected with ordinary district management since annexation.

Famines.

Of the famine of 1861 the Deputy Commissioner writes:—"Fortunately did not reach here," but numberless people flocked here from Hindustán in search of food, and famine works had to be started. The only political colonists who were introduced during British rule were the Multání Patháns, who returned and partly recovered the lands from which they had been expelled in 1818 A.D. by the Sikhs.

List of Deputy Commissioners.

The following is a list of the Deputy Commissioners who have administered the district since annexation:—

Years.	Names of Deputy Commissioners.	Date of Charge: Received.	Date of Charge: Made over.
1849	Mr. Wedderburn		
	Mr. J. H. Prinsep		
	Lieut. James		
1850-57	Lieut. Farrington		
	Capt. Voyle		
	Lieut. McNeile		
	Lieut. Tighe		
	Capt. Bristow		
1858	Mr. Henderson		
1859	Capt. Bristow		
	Capt. Maxwell		
1860	Lieut. Tighe		
1861	Capt. J. S. Tighe	1st Jan. 1861 ...	31st July 1861
	Capt. T. F. Forster	1st Aug. 1861	31st Oct. 1861
1862	Capt. J. S. Tighe	1st Nov. 1861...	31st July 1862
1862-65	Capt. H. J. Hawes	1st Aug. 1862...	24th Oct. 1865
	Mr. R. G. Melvill	25th Oct. 1865	24th Dec. 1865
1866	Major H. J. Hawes	25th Dec. 1865	8th Apl. 1866
	Capt. R. G. Melvill	9th Apl. 1866...	16th Dec. 1866
1867-68	Major H. J. Hawes	17th Dec. 1866	2nd May 1868
	Capt. Armstrong	3rd May 1868...	14th June 1868
1869	Capt. J. Fendall	15th June 1868	30th Apl. 1869
	Mr. G. E. Wakefield	1st May 1869 ...	31st Oct. 1869
1870	Capt. J. Fendall	1st Nov. 1869...	28th July 1870
	Mr. M. Macauliffe	29th July 1870	7th Sept. 1870
1871	Capt. J. Fendall	8th Sept. 1870...	27th May 1871
	Capt. F. J. Miller	28th May 1871	9th June 1871
1872	Mr. F. D. Bullock	10th June 1871	9th Feb. 1872
	Lieut. F. J. Miller	10th Feb. 1872	22nd Mar. 1872
1873-75	Mr. J. D. Tremlett	23rd Mar. 1872	16th Aug. 1875
1875	Mr. F. E. Moore	17th Aug. 1875	5th Nov. 1875
1876	Mr. J. D. Tremlett	6th Nov. 1875...	3rd June 1876
	Mr. D. B. Sinclair	4th June 1876...	3rd July 1876
1877	Mr. J. D. Tremlett	4th July 1876...	8th Mar. 1877
1878	Major F. D. Harrington ...	9th Mar. 1877...	8th Dec. 1878
1879	Mr. M. Macauliffe	9th Dec. 1878...	9th May 1879
	Mr. Edward O'Brien	10th May 1879	26th Oct. 1879
1880	Mr. M. Macauliffe	27th Oct. 1879	7th Mar. 1880
	Mr. Edward O'Brien	8th Mar. 1880...	31st May 1881
	Mr. C. E. Gladstone	2nd May 1881...	17th July 1881
	Mr. H. W. Steel	18th July 1881	24th Nov. 1881
	Mr. Edward O'Brien	25th Nov. 1881	31st May 1882
1882	Mr. C. E. Gladstone	1st June 1882...	11th June 1883
1883	Mr. R. Maconachie	12th June 1883	26th July 1883
	Mr. C. E. Gladstone	29th July 1883	26th Oct. 1883
	Mr. A. H. Benton	27th Oct. 1883...	......

Chapter II.

History.

Development since annexation.

Some conception of the development of the district since it came into our hands may be gathered from Table No. II, which gives some of the leading statistics for five-yearly periods, so far as they are available; while most of the other tables appended to this work give comparative figures for the last few years. In the case of Table No. II it is probable that the figures are not always strictly comparable, their basis not being the same in all cases from one period to another. But the figures may be accepted as showing in general terms the nature and extent of the advance made.

The following figures show, in a comparative form, the items of revenue in 1851-52, 1861-62, 1871-72, and 1881-82 :—

Imperial Revenue in 1851-52, 1861-62, 1871-72, 1881-82.

Year.	Land Revenue.				Other Revenue.					
	Proper.	Tribute.	Fluctuating and Miscellaneous.	Total.	Customs and Salt.	Spirits.	Drugs.	Assessed taxes.	Stamps.	Miscellaneous.
	Rs.	Rs	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1851-52*	4,70,663	40	7,356	4,78,059	..	2,986	557	..	6,092	7,938
1861-62..	5,16,988	..	2,008	5,18,996	..	1,645	2,134	..	19,350	..
1871-72..	5,30,031	..	70,988	6,01,019	..	3,369	4,174	11,905	31,663	..
1881-82..	3,98,651	..	1,84,301	5,82,952	..	4,781	4,074	9,340	66,815	..

* The revenue for this year is that of the old district of Khángarh.

CHAPTER III.

THE PEOPLE.

SECTION A.—STATISTICAL.

Distribution of population.

Table No. V gives separate statistics for each *tahsíl* and for the whole district, of the distribution of population over towns and villages, over area, and among houses and families; while the number of houses in each town is shown in Table No. XLIII. The statistics for the district as a whole give the following figures. Further information will be found in Chapter II of the Census Report of 1881:—

Percentage of total population who live in villages	Persons		93·55
	Males		93·61
	Females		93·47
Average rural population per village			462
Average total population per village and town			488
Number of villages per 100 square miles			·22
Average distance from village to village, in miles			2·29
Density of population per square mile of	Total area	Total population	108
		Rural population	101
	Cultivated area	Total population	545
		Rural population	510
	Culturable area	Total population	153
		Rural population	143
Number of resident families per occupied house	Villages		1·15
	Towns		1·50
Number of persons per occupied house	Villages		5·44
	Towns		5·49
Number of persons per resident family	Villages		4·74
	Towns		3·65

Owing to the peculiar constitution of what most nearly corresponds in Muzaffargarh with the "village community" of the Panjáb, described in Section E of the present Chapter, the "villages" are for the most part collections of a greater or less number of plots of land surrounding wells, while the men who have sunk these wells and brought the adjacent land under cultivation, have often little real connection with the owners of other wells within the village boundaries. Hence, instead of the whole village community being collected in the common homestead, many of the cultivators reside permanently at their wells, so that instead of one defined *ábádí* (village site), the population occupies a series of detached hamlets, scattered over the face of the country. It must, however, be understood that these hamlets are not the "villages" of the Census returns. The latter includes an aggregation of hamlets together forming a fiscal village. The village unit, in fact, of the Census returns is the fiscal, not the actual village. The density of population per square mile of cultivation (excluding fallow) is 552 in Muzaffargarh, 583 in Alípur, and 484 in Sanánwán, in which last the cultivation is inferior, almost wholly dependent upon a scanty rainfall, and much of it of later date than in the other *tahsíls*.

Migration and birth-place of population.

Table No. VI shows the principal districts and States with which the district has exchanged population, the number of migrants

Chapter III, A.

Statistical.

Migration and birth-place of population.

in each direction, and the distribution of immigrants by *tahsíls.* Further details will be found in Table No. XI and in supplementary Tables C to H of the Census Report for 1881, while the whole subject is discussed at length in Part II of Chapter III of the same report.

Proportion per mille of total population.		
	Gain.	Loss.
Persons ..	82	31
Males ..	91	36
Females ..	72	25

The total gain and loss to the district by migration is shown in the margin. The total number of residents born out of the district is 27,865, of whom 16,789 are males and 11,076 females. The number of people born in the district and living in other parts of the Panjáb is 10,351, of whom 6,599 are males and 3,752 females. The figures below show the general distribution of the population by birth-place :—

Born in	Proportion per mille of resident population.								
	Rural Population.			*Urban Population.*			*Total Population.*		
	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons
The District ..	909	929	919	876	911	891	909	929	917
The Province ..	994	998	995	976	989	982	992	997	994
India ..	996	999	997	994	999	996	995	999	997
Asia ..	1,000	1,000	1,000	1,000	1,000	1,000	1,000	1,000	1,000

The following remarks on the migration to and from Muzaffargarh are taken from the Census Report :—

"Muzaffargarh has developed of late years more rapidly than almost any other district in the province ; the soil is naturally fertile, canal irrigation has been enormously extended, and it is not surprising that the immigants are nearly three times as numerous as the emigrants. The disproportion is greatest in Jhang, where there is no irrigation, and smallest in Multán where a similar impulse has been given to irrigation. The high percentage of males seems to show that the small emigration has been chiefly temporary, while the rest of the migration appears to have been in great measure permanent."

Increase and decrease of population.

The figures in the statement below show the population of the district as it stood at the three enumerations of 1855, 1868, and 1881:—

	Census.	Persons.	Males.	Females.	Density per square mile.
Actuals ...	1855 ...	251,104	...	...	80
	1868 ...	298,180	163,583	134,597	95
	1881 ...	338,605	184,510	154,095	108
Percentages...	1868 on 1855	119·8	...	...	119
	1881 on 1868	113·56	112·85	114·49	114

The figures for 1855 and 1868 are corrected to allow for transfer of territory ; but unfortunately the figures for sexes are not available for the Census of 1855. It will be seen that the annual increase of population per 10,000 since 1868 has been 93 for

Chapter III, A.

Statistical.

Increase and dercease of population.

Year.	Persons.	Males.	Females.
1881 ..	338,6	184,5	154,1
1882 ..	341,9	186,3	155,7
1883 ..	345,3	188,1	157,3
1884 ..	348,7	189,8	159,0
1885 ..	352,1	191,6	160,6
1886 ..	355,6	193,4	162,3
1887 ..	359,1	195,2	164,0
1888 ..	362,6	197,0	165,7
1889 ..	366,2	198,9	167,5
1890 ..	369,8	200,7	169,2
1891 ..	373,4	202,6	171,0

males, 105 for females, and 98 for persons, at which rate the male population would be doubled in 74·5 years, the female in 66·6 years, and the total population in 70·9 years. Supposing the same rate of increase to hold good for the next ten years, the population for each year would be—in hundreds, as shown in the margin.

It is, however, improbable that the rate of increase will be sustained. Some small part of the increase is probably due to increased accuracy of enumeration at each successive enumeration, a good test of which is afforded by the percentage of males to persons, which was 54·93 in 1855, 54·85 in 1868, and 54·49 in 1881. Part again is due to gain by migration, as already shown at page 46; and the development of canal irrigation to which that gain is largely owing, will hardly be continued at its past rate. The urban population has not kept pace with the rural population, the numbers living in 1881 for every 100 living in 1868 being 97 for urban and 114 for total population. This is probably due to the attractions exercised by the great trading centre of Multán, and the concentration of the mercantile population in large towns which the introduction of railways has so greatly promoted. The populations of individual towns at the respective enumerations are shown under their several headings in Chapter VI. Within the district the increase of population since 1868 for the various *tahsils* is shown in the margin.

Tahsil.	*Total population.*		*Percentage of population of 1881 on that of 1868.*
	1868.	1881.	
Muzaffargarh ..	122,966	146,885	119
Alipur	95,885	110,869	116
Sananwan.. ..	76,844	80,851	105
Total district * ..	295,695	338,605	114

* These figures do not agree with the published figures of the Census Report of 1868 for the whole district. They are taken from the registers in the District Office, and are the best figures now available.

Births and deaths.

Table No. XI shows the total number of births and deaths registered in the district for the five years, from 1877 to 1881, and the births for 1880 and 1881, the only two years during which births have been recorded in rural districts. The distribution of the total deaths and of the deaths from fever for these five years over the twelve months of the year is shown in Tables Nos. XIA and XIB. The annual birth-rates per mille, calculated on the population of 1868, were as shown in the margin.

	1880	1881
Males ..	20	25
Females ..	15	22
Persons ..	35	47

The figures below show the annual death-rates per mille since 1868, calculated on the population of that year :—

	1868	1869	1870	1871	1872	1873	1874	1875	1876	1877	1878	1879	1880	1881	Average
Males ..	10	22	23	20	24	16	16	19	24	24	31	26	29	30	22
Females ..	9	22	20	18	21	15	15	17	23	24	31	22	29	31	21
Persons ..	9	22	22	19	22	15	16	18	24	24	31	24	29	31	22

Chapter III, A.

Statistical.

Births and deaths.

The registration is still imperfect, though it is yearly improving; but the figures always fall short of the facts, and the fluctuations probably correspond, allowing for a regular increase due to improved registration, fairly closely with the actual fluctuations in the births and deaths. The historical retrospect which forms the first part of Chapter III of the Census Report of 1881, and especially the annual chronicle from 1849 to 1881 which will be found at page 56 of that report, throw some light on the fluctuations. Such further details as to birth and death-rates in individual towns as are available, will be found in Table No. XLIV, and under the headings of the several towns in Chapter VI.

Age, sex, and civil condition.

The figures for age, sex, and civil condition are given in great detail in Tables Nos. IV to VII of the Census Report of 1881, while the numbers of the sexes for each religion will be found in Table No. VII appended to the present work. The age statistics must be taken subject to limitations which will be found fully discussed in Chapter VII of the Census Report. Their value rapidly diminishes as the numbers dealt with become smaller; and it is unnecessary here to give actual figures, or any statistics for *tahsíls*. The following figures show the distribution by age of every 10,000 of the population according to the Census figures :—

	0—1	1—2	2—3	3—4	4—5	0—5
Persons ...	391	179	274	314	344	1,502
Males ...	369	163	252	299	329	1,412
Females ...	418	200	300	331	362	1,611
	5—10	10—15	15—20	20—25	25—30	30—35
Persons ...	1.579	1,076	714	783	807	915
Males ...	1,594	1,155	713	712	765	917
Females ...	1,562	983	714	866	858	913
	35—40	40—45	45—50	50—55	55—60	over 60
Persons ...	477	731	271	477	85	583
Males ...	501	730	297	514	96	593
Females ...	447	731	240	433	72	570

Population.		Villages.	Towns.	Total.
All religions..	1855 ..	..	..	5,493
	1868 ..	..	..	5,485
	1881 ..	5,453	5,398	5,449
Hindus ..	1881 ..	5,648	5,384	5,575
Sikhs ..	1881 ..	5,468	..	5,488
Musalmans ..	1881 ..	5,431	5,408	5,430

The number of males among every 10,000 of both sexes is shown in the margin. The decrease at each successive enumeration is almost certainly due to greater accuracy of enumeration.

In the Census of 1881 the number of females per 1,000 males in the earlier years of life was found to be as shown in the margin. On the subject of the proportion of the sexes, the Deputy Commissioner wrote as follows in his report on the Census of

Year of life.	All religions.	Hindus.	Musalmans.
0—1 ..	944	943	946
1—2 ..	1,026	954	1,039
2—3 ..	993	887	1,002
3—4 ..	924	..	..
4—5 ..	915	..	..

Chapter III, A.

Statistical.

Age, sex, and civil condition.

the district:—"Infanticide is not known. Daughters are not disliked. "The birth of sons, however, is more pleasing; although in poor "families the birth of daughters is welcome." The figures for civil condition are given in Table No. X, which shows the actual number of single, married and widowed for each sex in each religion, and also the distribution by civil condition of the total number of each sex in each age-period.

Infirmities.

Table No. XII shows the number of insane, blind, deaf-mutes, and lepers in the district in each religion. The proportions per 10,000 of either sex for each of these infirmities are shown in the margin. Tables Nos. XIV to XVII of the Census Report for 1881 give further details of the age and religion of the infirm. In the district Census Report for 1881, the Civil Surgeon wrote as follows on the subject of infirmities:—

Infirmity.	Males.	Females.
Insane ..	12	10
Blind ..	54	70
Deaf and Dumb ..	14	9
Leprous ..	3	..

"Judging from my own experience in the district, I believe *most of the blindness* is due to *cataract* in old people, a disease very common here, but not more so than in other parts of the Panjáb. *The next most* common cause of blindness must be attributed to *small-pox*, which on account of the careless and dirty way in which the patients are nursed, often leaves those attacked by the disease with opacity of one or both corneas, and sometimes with total destruction of the eye-ball itself. A *small proportion* is due to neglected or badly *treated opthalmia*, a disease very prevalent here during the hot months, especially in the southern half of the district, and I think, more so in the towns than in the open country.

"*Lepers.*—Five miles to the south of Muzaffargarh is the tomb of Pír Jahánían, a Muhammadan saint who has a reputation, throughout the Panjáb, of curing all diseases, and more especially leprosy. As a consequence, lepers from all parts of the Panjáb collect about the tomb, and many remain for years patiently waiting at the saint's tomb for a cure. At intervals they go on begging tours through the district. The number in the district is fewer than I expected it to be. The people of the district do not seem to think the disease contagious, nor do I, and do not object to their presence. I believe the disease is not indigenous, but that all the lepers are from other parts of the country.

"*Deaf and dumb.*—I have only seen three or four deaf-mutes in the district. Deafness is very common, and is generally a consequence of inflammation of the ear,—a disease very prevalent here during the summer, and which I attribute to bathing in the canals, and afterwards neglecting to expel the water from the ears.

"*Of unsound mind.*—This is a rather high proportion, equal to 12 per cent. and I cannot account for it, as I have not observed that the people are much subject to brain diseases of any kind, nor do they seem much addicted to narcotics or stimulants. There are many beggars in the district who pretend to be deranged in their minds, but who are really idle, malingering vagabonds. Perhaps these cases may have greatly helped to swell the total number returned as of unsound mind."

European and Eurasian population.

The figures given on the top of the next page show the composition of the Christian population and the respective numbers who returned their birth-place and their language as European. They are taken from Tables Nos. IIIA, IX, and XI of the Census Report for 1881.

Chapter III, B.
Social Life.
European and Eurasian population.

Details.		Males.	Females.	Persons.
Races of Christian population.	Europeans and Americans ...	16	10	26
	Eurasians	2	...	2
	Native Christians	2	3	5
	Total Christians ...	20	13	33
Language.	English	15	13	28
	Other European languages ...	...	...	...
	Total European languages ...	15	13	28
Birth-place	British Isles	4	...	4
	Other European countries ...	...	...	...
	Total European countries ...	4	...	4

But the figures for the races of Christians, which are discussed in Part VII of Chapter IV of the Census Report, are very untrustworthy; and it is certain that many who were really Eurasians returned themselves as Europeans.

SECTION B.—SOCIAL LIFE.

Houses and furniture.

The rural population are lodged in houses of three kinds. Each has its peculiar name. *Kotha*, a house with mud or brick walls, and a flat roof; *sáhl*, a house with mud or grass walls and a thatched roof; *gharíra*, an arched hut of grass. *Gharíras* are most used in the inundated parts of the district. A very few of the wealthier agriculturists own a *mári, i. e.*, a masonry house of one or two storeys, and some have in the neighbourhood of their dwelling-house a courtyard with sheds, which answers the purpose of a guest-house and a place for meeting to transact business. Such a courtyard is called a *visákh.* The following description will apply to 99 out of 100 rustic homesteads. The dwelling-house is a *sáhl.* In front of it is a small courtyard partly or entirely enclosed with a mud wall or a fence. Within this from a tree or from posts hangs the baby's cradle *(pinghúra)* made of wood, reeds, or a blanket slung hammockwise, and in the corner stands a branch of a tree, the thick end of which is fixed in the ground, and the smaller branches of which are cut down to stumps. The thick part is used to tie the churning apparatus to which churning is going on, and the milk vessels, after being cleaned, are hung on the stumps of the branches to dry and air. This is called a *nahíla.* Outside the courtyard is a larger enclosure in which cattle are tied, and a few stacks of fodder stand. Attached to the house, or at a little distance from it, is a cattle-shed called *bhána* or *dhuính*, where the cattle are housed during the winter. Inside the dwelling-house, which consists of a single room, is a large wooden platform, *manhín*, on which a mat of reeds is spread. On one corner of the *manhín* are various baskets holding cotton in various stages of preparation for spinning. In one basket, called a *taungar*, are the best clothes of the family. There are also two trays called *patrota*, one of which contains the small articles for women's use: looking-glass, tooth-stick, comb, needles and thread which a bride receives from her mother, and which are called *sanjhá;* the other contains the ornaments in daily use. At the other end of the *manhín* are the

Chapter III, B.

Social Life.

Houses and furniture.

family bed clothes, and there the father, mother and children sleep at night. Grown-up sons and daughters are accommodated on charpoys. Under the *manhín* are kept the store of new earthenware vessels belonging to the house, the *ghurat* or hand-mill, and the mortar for husking called *chattú* and pestle *mohla*. At the other end of the room is the fireplace at which meals are cooked, and near it two baskets, the larger of which contains the cooking vessels and dishes in daily use and the smaller the family store of spices. Near the walls are two or three earthen cylinders for holding grain, clothes, and odds-and-ends. The spinning wheel, spindle *(úra)*, winnowing basket, sieve, the iron stand for pots when cooking, and the cotton gin are hung on pegs driven into the walls. From the roof hang one or two strings of cord for keeping *ghí* or cold food safe from ants and cats. A net of large meshes called a *trangar* is also hung from the roof, which holds clothes and blankets, and if the family owns a *Kurán*, it is kept in the *trangar*. A spare charpoy or two completes the furniture. Outside the house are one or more high platforms called *manhán* (Hindustání *machán*). On these the family sleep in the hot weather to be out of the way of mosquitoes. In the flooded parts of the district the *manháns* are from ten to twelve feet high, and in heavy floods the people are compelled to spend day and night on the top for weeks together.

Food.

The people usually eat two meals a day, one at noon, the other at about eight at night. Besides these, an early meal is sometimes taken in the morning which is called *nirán* or *hánjhal*, literally "the heart sustainer," and another is taken in the afternoon called *pichháín*. The staple food for all classes is cakes of wheat flour eaten with *dál* or greens. The other grains eaten are *juár*, *bájrá*, rice, *samúká* and *nángní*. Meat is rarely eaten, except on festivals, or when an animal is killed to save it from dying a natural death or from disease. Fish is largely eaten. As already stated, dates form the staple food of the poor for months, and are much eaten by others during the season. Agriculturists drink whey (*lassí*) at the day meals and milk at night. As a rule, the men mess separately from the women. In some families, however, they mess together.

The following is an estimate furnished by the district authorities for the Famine Report of 1879 of the food-grains consumed in a year by an agriculturist's family, consisting of one old person, a man and his wife, and two children:—

The old person eats	... 1 ser daily.	The children eat	... 1 ser daily between them.
The man eats	... 1 do.	Daily consumption	3¾ sers.
The wife eats	... ¾ do.	*Dál* daily	... ½ do.*

Description of grain.		Maunds.	Sers.
Wheat	½	34	9
Bájrá, Rice, Peas, Barley, Gram	½		
Dál (*Mauhri*, &c.) for 9 months		3	15
	Total ...	37	24

* *Dál* is eaten for 9 months only; vegetables and *ság* are eaten for 3 months.

Chapter III, B.

Social Life.

Food.

The following is an estimate of the food-grains consumed by a family of town residents consisting of the same number of persons:—

Description of grain.	Maunds.	Sers.
Wheat / Rice	34	9
Dál for 6 months	2	10
Total ...	36	19

The towns people eat more vegetables and less *dál* than the rural population.

Clothing.

The ordinary clothing of an agriculturist consists of a plain turban, a scarf *chádar* of cotton cloth worn on the upper part of his body, and a loin cloth which is fastened round the waist, the folds of which hang down like a petticoat. When active exertion is required, the folds are collected, passed between the legs, and tucked into the waist at the back; this is called *manjhlá, tahmad*, or *dedhá*. A pair of shoes completes the working-day dress of the Jat. Shoes are described as *ghetlídár* if the upper leather be in one piece, or *kannedár* if it be in two pieces. The richer classes and the ordinary peasant on state occasions, instead of the working dress above described, wear a peaked cap (*topí*) with a coloured turban wound over it. A *dopatta* of English cloth takes the place of the common *chádar*, and a silk *lungí* or *khes* is added either as a scarf or wrapped round the waist; a *chola* which is like a waistcoat with sleeves and skirts is worn, and in the place of the *manjhlá*, drawers made very full and baggy are worn; these are called *shalwár*, or if cut straight to the leg and tight, *sutthan*. On the bank of the Indus and in the south of the district the long smock peculiar to the Biloch is often seen on both men and women. Peasant women wear a scarf called *bhochhan*; it is called by different names according to its colour; a boddice called *choli* that looks as if it was made of patchwork; it is, however, a work of art, and each piece has its well-known name; a petticoat or drawers is also worn—sometimes both are worn at the same time. In parts, especially in the north-east of the district near Rangpur, instead of petticoat or drawers the women wear a *manjhlá* like the men. A pair of heelless shoes completes a Jatní's dress. The ornaments worn differ according to the wealth of the wearer. The following are always worn except by the very poorest women:—

Kangan or bracelet.	*Válián* or earrings.
Nath or nose-ring.	*Chúra* or bracelet.

To be said to have the "ears of a cat," *i. e.*, without earrings, is a reproach hard to be borne by the ladies of the district. Women wear their hair in four ways according to their time of life. While they are small girls, the front hair is cut straight across the forehead, and the back hair is allowed to hang loose; the hair in this stage is called *chhatte*. As a girl grows up, her hair is plaited on each side of the forehead; these plaits are called *mendhiàn*: and the unplaiting of them is a solemn ceremony which takes place at marriage. After marriage, the front hair hangs loose, and the back hair is plaited into a tail; the front hair is called *dharí* and the tail, *gut*.

Compression of children's head.

The Deputy Commissioner writes:—"There is one peculiar "custom, which I am told is almost universal, of moulding the "heads of new born children by means of an earthenware cup, so "as to produce a broad open forehead. This custom prevails, I "believe, in Afghánistán and Multán, but is certainly unknown in "the Panjáb proper. The Civil Surgeon assures me it is very "efficacious and does not appear to injure the brain, though it certainly "does produce the round bullet head associated in European minds "with a meagre intellectual development."

Muhammadan ceremonies.

The ceremonies observed by the majority of the Muhammadan population, which consists of Jats and Biloches, will now be described. Saiyads and Patháns have distinctive ceremonies which do not differ from those in use in other parts of the Panjáb.

Ceremonies at births.

No particular rites are observed on the birth of a girl, which is considered a disaster. When a boy is born, a knife is buried upright in the ground near the head of the mat on which the mother lies (women are delivered lying on a mat on the ground, never on a bed). The knife is to keep away *jins.* The village *mullàn* is sent for, and in the child's right ear repeats the call to prayer, and in the left *Allahu akbar.* Alms and food are distributed. Before the child is allowed to suck, a small quantity of sugar is placed in its mouth by a person of the family who is of well-known good character and disposition. Biloches squeeze the liquor from asses' dung into the child's mouth, which is supposed to make it firm in battle. This administration is called *ghuttì.* On the first, or at latest on the third day after birth, the child is named, after consultation with the *pìr* and *mullàn.* Between the seventh and twenty-first, one or two goats are killed. The head, feet, entrails and bones are packed into the skin and buried. The flesh is cooked and divided among relations and the poor. The name of this ceremony is *akìka.*

Hair cutting.

The next ceremony in a child's life is the solemn cutting of its hair. A child's first hair is called *jhand,* and the act of cutting the hair off is *jhand lahàwan.* Every child has its *jhand* cut off at the door of the village mosque. This is called *vadiàn dì jhand lahàwan,* "to cut off the hair according to ancestral custom." This ceremony is an occasion for a gathering of friends, and for a feast. But, before the child was born, the parents have made vows to more than one saint to cut off the child's hair at his shrine. Successive growths of the child's hair are accordingly cut off at the shrine of each saint to whom the parents have vowed. This votal cutting of the hair is called *manautì dì jhand lahàwan.*

Circumcision.

From three months to ten years boys are circumcised. No particular age is fixed, but it is thought well to get the ceremony over soon, because boys are less liable to attacks of *jins* after it has been performed. Among the rich much money is spent, and the rite is performed with as much display as a marriage. It is called the small marriage. Taking a wife is the big marriage. The operator is always a Pirháín, a caste who live by this industry. They are so named because the Prophet gave his coat, *pairàhan,* to Shekh Núr, one of their ancestors, as a reward for circumcising a convert after a barber had refused. Since then this service is not performed by barbers.

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Ceremonies connected with marriages.

The local name for circumcision is *tahor*, said to be derived from *tahùr*, which means in Arabic purifying.

Marriages are arranged on two principles. An exchange of brides is effected, this is called *vatta* or money is paid for a bride. Money marriages are called *allah nàmì* marriages, but, as the people themselves admit, the name is a fiction. A few persons do not receive money for girls. They are not looked on with commendation, but are ridiculed, as parting with a valuable property without receiving an equivalent. There are no forms of betrothal. The relations manage the matter without the intervention of go-betweens, such as *nàì* or *miràsì*. From reading the accounts given by residents of this district, it would seem as difficult to arrange an engagement as to make a treaty. There is a capital account given of the conferences in the vernacular Settlement Report by Kází Ghulám Murtazá, Extra Assistant Settlement Officer. Even after everything is settled, the mothers of the parties meet, and have a long talk in which they pretend to be personally anxious for the marriage, but put forward every obstacle that can be imagined. These are gradually explained away, until the aversion of their husbands to the match alone remains. After discussing the obstinacy and perverseness of the husbands, one gives the sign of giving way by saying, "Well, I suppose we must put compulsion on these stupid men." After that, all hindrances disappear like smoke. All the conversation at these mothers' meetings is as well known beforehand as the questions and answers of a catechism. When the engagement has been settled, the bridegroom's friends take the following clothes to the bride:—

A sheet—*bhochhan* or *chunnì*.
A *chola*.
A petticoat.

Custom varies as to whether the bridegroom should accompany these presents.

The following ornaments are also given:—

A pair of *kangans* or bracelets.
A *hassì*, a solid necklace.
A *mundrì* or ring, with a *patthì* or sort of shield on it.

The *kangans* and *hassì* are not given by poor people, but the *mundrì* and *patthì* are *de rigueur*, and in the opinion of the women no betrothal is complete unless the *mundrì* and *patthì* are given. The account of how the bridegroom's family are mulcted is very amusingly given in the vernacular Settlement Report, but is too long to be repeated here. To get a bride by an *allah nàmì* marriage cannot cost the bridegroom less than from Rs. 70 to Rs. 100 at the very least. The actual ceremonies of marriage consist of two parts: (1) the *nikàh*, or wedding ceremony according to the Muhammadan ritual; (2) the ceremonies which are not connected with the religious rite. These last are all known by the general name of *sagan* and are very interesting; some are directly borrowed from the Hindú ritual. In others, remnants of the time when marriage by capture prevailed can distinctly be traced. Others are connected with the personal adornment of the bride and bridegroom. A marriage consisting of the bare *nikàh* and without any of the usual ceremonies is called a *dhangera*, which means a kicking-strap tied on a cow while milking. The term is

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sufficiently expressive. A few days before the marriage the plaits of the bride's hair are solemnly opened by the most honoured women of both families. Her body is rubbed with *chikùn*, a mixture of turmeric, barley, flour, and sweet oil, to increase her personal beauty. With the same object she is bled. The bride is furnished with an iron knife, and she is never allowed to be unaccompanied by a female friend. Similarly, for two days before the wedding and during the wedding, the bridegroom is armed with a knife or sword, and a friend of the same age as the bridegroom is appointed to accompany him day and night. This companion is called *sabàlà* or *ànhar*. This custom is evidently a relic of marriage by capture, the bride's arms and companion being intended for defence, and those of the bridegroom for aggression. On the day fixed for the marriage, the bridegroom's party, called *janj*, proceed to the bride's house. The *nikàh* is read by the *mullàn*. New clothes are then sent by the bride to the bridegroom and by the bridegroom to the bride. Then the bridegroom, taking a pillow under his arm and accompanied by his *ànhar*, proceeds to the bride's house. On the threshold is an inverted *chhùnì* or lid of a *gharà*, underneath which is a rupee, 8-anna or 4-anna piece. Before entering, the bridegroom stamps on the *chhùnì* with his foot. If he fails to break it he gets well laughed at by the women. The potter, and, among Magassí Biloches, the barber, appropriates the coin. The breaking of the *chhùnì* represents the demolition of the last defences of the bride's party. After the bridegroom has entered, the bride still offers a show of resistance. The bridegroom first lifts her by force from the seat on which she is, to another. Then she presents her closed fist to him, in which is a lump of *gúr*. This, after pretended struggles, he forces from her, and the bridegroom's victory is complete. Then follows the *sir mel*, or joining of heads, which represents the consummation of the marriage, though this does not actually occur until the bride reaches the bridegroom's house. The *sir mel* is usually performed simply by the chief women of the bridegroom's family holding the heads of the bride and bridegroom together. Among persons of position the *sir mel* is effected as follows:—The *ànhar* leads the bridegroom to the spot where the bride is sitting with her hands over her face and a *Kuràn* before her. The bride's companions give the bridegroom leave to uncover the bride's face. He does so. The bride's glance should first fall on the *Kuràn*, then on her husband. Then follow a number of ceremonies, most of which are taken from the Hindú ritual, and some of which point to abundance and increase. The bride and bridegroom are seated on a basket. Their clothes are knotted together, and the *miràsin* places the knot seven times on the head of each, while she sings the verses appointed for the occasion. This ceremony is called *lànwàn*. Then the *miràsin* places a flock of cotton on the bride's head. The bridegroom blows it away seven times. This is called *phul chunan*. Then the bridegroom holds his hands open and joined together with the palms upward. His hands are filled with flour, *til* or salt. Underneath his hands are placed the hands of the bride. He allows the flour or salt to run from his hands into the bride's. Then the bride runs it into his hands. This is done seven times, and is called *til vetre*. By this time the

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night is well advanced and the bridegroom's party return home, taking the bride and a female friend. Sometimes the bridegroom's party do not return home till the next day. The bride remains seven days in her husband's house. These seven days are called *sattovàra.* After this she returns to her parents' house for a time.

Which ceremony is conclusive evidence of betrothal and of marriage.

It may be asked which of the ceremonies described would, if proved to have occurred, be conclusive evidence of the often disputed fact of a betrothal and of a marriage willingly made by the bride. Of course every part of the ceremonies would be corroborative evidence, but if it was proved that a woman received her *patthì* and *mundrì,* the betrothal may be admitted to be complete, and if the *sir mel* be proved to have taken place, the marriage may be accepted as an accomplished fact. More weight is really attached to the *sir mel* than to the *nikàh,* which is generally done most perfunctorily as far as the woman's consent is involved. *Dhangera* or "kicking-strap" marriage, if denied by the bride, should be looked on with the greatest suspicion by a Civil Court.

Ceremonies connected with death.

At the moment of death, alms are given the poor. The corpse is washed by the *mullàn* if deceased was a man, and by the *mullàn's* wife or by female relations if deceased was a woman. The corpse is dressed in grave-clothes called *kafan,* is placed upon a charpoy, and over it is spread a rich cloth called *uchhàr.* The corpse is carried to the graveyard by the friends and relations. The *uchhàr* is the perquisite of the grave-digger. The corpse is placed in a shelf (*sàmì* or *asàmì*) at the side of the bottom of the grave. Its head is towards the north, and the face to the west. Near the mouth is placed a brick, with the *kalima* written on it. No food is cooked that day in the deceased's house, but friends send food for the family, and for visitors who come to offer their condolence. Such food is called *kaura vatta* and visits of condolence, *mukàn* or *parchàwan.* At every stage of the proceedings, presents are given to the *mullàn,* and for forty days after the death, food is daily given to him. There is no doubt of the truth of the local saying—

Fajir de vele mullàn karin pukàr } = { In the morning the *mullàn* breathes a prayer
Yà Rab Sàìn koi chokhà màr ! } = { "O Lord God ! kill a rich man to-day !"

Two useful words to remember in all domestic ceremonies are *kàndha,* an invitation, and *vel* a present to the attendants, midwives, barbers, *miràsìs, mullàns* and *brahmans.* One would like to be able to trace a connection with the old English word *vel,* meaning present to servants.

Hindú ceremonies.

The ceremonies practised by Hindús differ little from those of other parts, except that in consequence of their greater poverty there is less display. They frequent the Muhammadan shrines, and cut off their children's *jhand* there, in the same way as has already been described. The ritual employed at marriage is usually the same as in the northern parts of the Panjáb. There is the same bridal procession, the same sacred texts, the same feasting, although the ceremonies are for the most part got up on a far less splendid scale. There are too some differences of ritual. The sevenfold procession round the marriage pole by the bride and bridegroom is omitted in Muzaffargarh marriages. Again, the consummation is supposed in Muzaffargarh to take place at the marriage itself; the newly married couple being allowed a few minutes retirement on the wedding night,

Hindú ceremonies.

which is considered to make their future retirement allowable. Thirdly, the verse-reciting by the bridegroom is not practised here. Most of the other differences, as, for instance, the bridegroom walking instead of riding with the bride's palanquin, may be set down to the score of poverty. Funeral ceremonies are also the same in the main here and elsewhere. But the breaking an earthen pitcher over an iron instrument on the way to the burning place, and the formal permission asked by the *bhat*, on the fourth, tenth and thirteenth day after the cremation, from the assembled relatives for the son of the deceased to be allowed to bathe, shave, and change his dress, is peculiar to this locality. The supposed funeral uncleanness lasts too only for thirteen instead of seventeen days as higher up. When an old man dies leaving a large family of sons, during the advance of the body to the burning place all the follies of the *Holí* festival are practised. One son will be thrown down; another will have three or four shoes tied round his neck, while a party of three in the rear amuse themselves with striking with shoes one of the grandsons. In short, buffoonery and merriment take the place of solemnity and sorrow.

Amusements.

Most of the amusements of the people have been incidentally mentioned already, such as going to fairs at shrines, marriages, funerals, and visits of condolence. It is a common amusement to race bullocks at wells. A pair of bullocks are yoked to the wheel and driven round as fast as possible for about half an hour, then another pair, and so on till the competitors have all had a turn. The by-standers then decide which pair is the winner. The owner of the winning pair receives no reward, but is expected to give food or sweetmeats to the company. The competition interests the Jats intensely. The ordinary spectator can conceive nothing duller. The only remarkabe thing is the excitement of the Jats and how they manage to raise it. The favourite day for bullock racing is the first of Visákh (April-May); hence a bullock race is called Visákhí at whatever time of the year it may occur. Wrestling, here called *malhan*, goes on at every large meeting. *Jhumir* is a circular dance which Jats dance at weddings, and wherever they happen to collect in large numbers. They move round in a circle, dancing and clapping their hands in time. Three kinds of *jhumir* are well known: *lammochar jhumir*, or southern *jhumir*; *traitári jhumir i. e., jhumir* with three claps of the hand; *tikhí jhumir*, or quick-time *jhumir*. A young man who can't dance *jhumir* is very lightly esteemd. The ladies will greet him with—

"*Na jhumir na tárí,*
Te ajáí múnh te dárhí." } = { "Can't dance *jhumir* or clap your hands!
Why, the very beard on your face is no good."

The Kirárs play *chhej*, a very stupid performance, in which they stand in a circle with sticks like policemen's batons in their hands, and move round to the beating of a drum, striking their sticks together as they move. Boys' games are—

Dití dandá, or Tip cat.
Danda gilí or Hopscotch
Chidda, Marbles. } { *Kaudí* a sort of prisoner's base,
and
Dodá, Base.

Language

Table No. VIII shows the numbers who speak each of the principal languages current in the district separately for each *tahsíl* and for the whole district. More detailed information will be found in Table No. IX of the Census Report for 1881, while in Chapter V of the

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Language.

Language.	Proportion per 10,000 of population.
Hindustáni ..	17
Bágri ..	4
Kashmiri ..	1
Panjábi ..	99
Jatki ..	9,779
Pashto ..	32
All Indian languges ..	9,998
Non-Indian languages	2
Total ..	..

same report the several languages are briefly discussed. The figures in the margin give the distribution of every 10,000 of the population by language, omitting small figures. The language here called Jatki is the same as that spoken in Multán, Baháwalpur, Dera Ghází Khán, and the south of Dera Ismaíl Khán and Jhang. It is called by the people Hindí and Hindkí, and in the Bilochi-speaking parts of Dera Ghází Khán, is known as Jagdalí. It has been named Multáni by Europeans, but no native knows it by this name. It resembles Panjábi and Sindhí, and differs from both in many particulars. The case-endings agree partly with Sindhí and partly with Panjábí, while some are peculiar to Multání. It resembles Sindhí, Pashto and Persian by using an intricate system of pronominal suffixes from which the sister dialects of India are happily free. The inflections of the verb are peculiar to Multání, and differ both from Sindhí and Panjábi. Multání excels the Indian dialects, and resembles Sindhí in having a passive voice instead of being reduced to the clumsy compound with *jána*, to go. *Maríndán*, I am being beaten, is much handier than the Hindustání, *máin márá játá hún*. Multáni is a pure Sanskritical language. It contains many Sindhí and Panjábí words, and has a copious vocabulary of its own. It has an abundance of grammatical forms which show that it is in an inferior state of development. Like all languages spoken by a rude people, Multání is extremely rich in concrete, and absolutely without abstract words. Mr. O'Brien has published a *Multání glossary* which is a perfect mine of proverbial and other folk-lore.

Literature.

There are no written books in Multání, but there is a large body of unwritten poetry, songs, proverbs, riddles and aphorisms which throw great light on the national customs and thought. Whenever Jats collect they spend a great part of the night in singing *dorhas*, or couplets. To be able to quote an appropriate proverb will send away a Jat laughing, although the moment before he has been vowing that he has just undergone all manner of violence, the least of which is robbery and murder. And a knowledge of their sayings and songs makes association with the Jats much more pleasant than it would otherwise be.

General character of the people.

Mr. O'Brien thus describes the people of Muzaffargarh:—

"The account given of their superstitions will not have given a very high opinion of the character of the people, but they have many good points. They are very hospitable. 'Not even an enemy should go away when the baking-plate is put on the fire,' says a proverb. They are ready to render help to one another. If a man's house is swept away by a flood, the whole village will help him to save his property. If his cattle are stolen, he has no difficulty in getting several parties of men to follow the thieves. At ploughing and sowing time they are ready in bringing their bullocks and ploughs to help. They are very docile, and only require kindness and firmness to be easily managed. At the same time when an order is distasteful, though it meets no open opposition but often ready assent, yet it is liable to be frustrated by stolid indirect resistance. There never was a people that better understood the 'I go, sir, and went

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General character of the people.

not' kind of disobedience. Morality is very low. The common people will steal anything they can. They are so mendacious that the pleasure of associating with them is spoilt by the ever-present knowledge that you may be taken in. Sexual immorality is universal. They are not a cheerful people. In conversation they seem to remember nothing but droughts, failures of canals, blights, deaths of cattle, and every possible misfortune that can befall a farmer. They are absolutely wanting in any public spirit. I have heard a *tahsíldár*, as the worst punishment he could inflict on a recalcitrant *zamíndár*, threaten to get him appointed on the district committee."

Tables No. XL, XLI and XLII give statistics of crime; while Table No. XXXV shows the consumption of liquors and narcotic stimulants.

Education.

Table No. XIII gives statistics of education as ascertained at the Census of 1881 for each religion and for the total population of each *tahsíl*. The figures for female education are probably very imperfect indeed. The figures in the margin show the number educated among every 10,000 of each sex according to the Census returns.

	Education.	Rural population.	Total population.
Males	Under instruction	133	177
	Can read and write	416	573
Females	Under instruction	7·9	7·9
	Can read and write	7·8	9·4

Statistics regarding the attendance at Government and aided schools will be found in Table No. XXXVII. The distribution of the scholars at these schools by religion and the occupations of their fathers, as it stood in 1881-82, is shown in the margin. Besides the Government and aided schools, there are 252 indigenous schools in the district.

Details.	Boys.	Girls.
Europeans and Eurasians	..	..
Native Christians	1	..
Hindus	777	..
Musalmans	882	..
Sikhs	12	..
Others	14	..
Children of agricultrists	962	..
,, of non-agricultrist	724	..

Poverty or wealth of the poeple.

It is impossible to form any satisfactory estimate of the wealth of the commercial and industrial classes. The figures in the margin show the working of the income tax for the only two years for which details are available; and Table No. XXXIV gives statistics for the license tax for each year since its imposition. The distribution of licenses granted and fees collected in 1880-81 and 1881-82 between towns of over and villages of under 5,000 souls, is shown in the margin. In 1872-73, there were 323 persons only brought under the operation of the Income-tax Act, as enjoying an income in excess of Rs. 750. In the preceding year, all incomes above Rs. 500 being liable, there were 1,004 persons taxed. Of these

Assessment.		1870-71	1871-72
Class I	Number taxed	979	626
	Amount of tax	19,086	5,369
Class II	Number taxed	290	283
	Amount of tax	8,073	3,945
Class III	Number taxed	136	83
	Amount of tax	5,304	2,208
Class IV	Number taxed	64	..
	Amount of tax	3,456	..
Class V	Number taxed	68	..
	Amount of tax	5,142	..
Total..	Number taxed	1,546	992
	Amount of tax	41,061	11,522

	1880-81.		1881-82.	
	Towns	Villages	Towns	Villages
Number of licenses	263	363	277	430
Amount of fees Rs.	3,440	4,695	3,725	5,675

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Poverty or wealth of the people.

bankers and money-lenders are returned as numbering only 5; 62 were agents, 254 general merchants, 32 grain-sellers, 27 other merchants, 78 traders in food, and 90 miscellaneous traders. Of landed proprietors, 252 paid the tax, their assessment aggregating Rs. 2,982. Besides these, 60 "cultivators" (presumably non-proprietary *chakdárs*) paid Rs. 746. But the numbers affected by these taxes are small. It may be said generally that a very large proportion of the artisans in the towns are extremely poor, while their fellows in the villages are scarcely less dependent upon the nature of the harvest than are the agriculturists themselves, their fees often taking the form of a fixed share of the produce; while even where this is not the case, the demand for their products necessarily varies with the prosperity of their customers. Perhaps the leather-workers should be excepted, as they derive considerable gains from the hides of the cattle which die in a year of drought. The circumstances of the agricultural classes are discussed in Section E of this Chapter.

SECTION C.—RELIGIOUS LIFE.

General statistics and distribution of religions.

Table No. VII shows the numbers in each *tahsíl* and in the whole district who follow each religion, as ascertained in the Census of 1881, and Table No. XLIII gives similar figures for towns. Tables Nos. III, IIIA, IIIB of the Report of that Census give further details on the subject. The distribution of every 10,000 of the population by religions is shown in the margin. The limitations subject to which these figures must be taken, and especially the rule followed in the classification of Hindus, are fully discussed in Part I Chapter IV of the Census Report.

Religion.	Rural population.	Urban population.	Total population.
Hindu ..	986	5,517	1,279
Sikh ..	86	30	82
Jain ..	..	5	..
Musalman	8,927	4,439	8,638
Christian..	..	10	1

The distribution of every 1,000 of the Musalmán population by sect is shown in the margin. The sects of the Christian population are given in Table No. IIIA of the Census Report: but the figures are, for reasons explained in Part VII, Chapter IV of the Report, so very imperfect that it is not worth while to reproduce them here.

Sect	Rural population.	Total population.
Sunnis ..	992	993
Shiahs ..	6·9	8·1
Wahhabis...	0·1	0·1

Table No. IX shows the religion of the major castes and tribes of the district, and therefore the distribution by caste of the great majority of the followers of each religion. A brief description of the great religions of the Panjáb and of their principal sects will be found in Chapter IV of the Census report. The religious practice and belief of the district present no special peculiarities; and it would be out of place to enter here into any disquisition on the general question. The general distribution of religions by *tahsíls* can be gathered from the figures of Table No. VII; and regarding the population as a whole, no more detailed information as to locality is available. The agricultural classes and the village menials are almost entirely Musalmán, the Hindús and Sikhs belonging almost wholly to the mercantile classes, who, however, own much land, which the Arorás not unfrequently cultivate with their own hands.

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Hindús.

The Hindús of the district, who are for the most part Arorás, and are commonly known as Kirárs, without regard to caste, worship the Krishna incarnation, or the river, or both, and their legends point to a revival of Hindúism having taken place in these parts between three and four hundred years ago by spiritual guides named Shámjí and Lálji being sent from Bindrában to bring back the Hindús who had begun to err and to worship at Muhammadan shrines. In 1600 *Sambat* came Shámjí from Bindrában. His *guru* gave him two idols and said: "The Hindús of the western country of the Sindh are "ignorant of their religion. They have no *guru* to guide them between "good and bad. Go to the west and teach the Hindús the ceremonies "of their religion; make them your disciples (*sevak*). Your words "will have speedy effect. Remain not in the pursuit of worldly affairs." When Shámjí reached the Sindh, he made two and-a-half disciples, *viz.*, two Khatrís and half a Chándia Biloch! He established a *mandar* at Dera Ghází Khán, and there are now *mandars* of Shámjí at Dera Ismaíl Khán, Kot Sultán, Kot Addú, and Multán. Lálji was a worshipper of Krishna who sent him on an errand similar to Shámjí. He first declined to go. Krishna gave him an idol of himself and told him to start for the Indus, and that Lálji would know it was following by the tinkle of the *jhánjars* on the idol's feet. When Lálji reached the country west of Dera Ghází Khán he stopped and looked round. The idol said: "You have stopped, I am going no further." Lálji stopped and built a *mandar* to Krishna by the name of Srí Gopínáthjí, which exists to this day. Other Lálji shrines are at Dera Ismaíl Khán called Srí Nágarjí, and at Baháwalpur called Srí Girdhárijí.

Sánwal Sháhí.

Another large body of sectaries are the Sánwal Sháhís. In 1545 *Sambat*, Gurú Nának took a journey into the Sindh country and found the Kirárs ignorant of religion and without a *gurú*. He appointed a *gurú* to teach them. Sánwal Sháh was the name of Nának's servant, and the *gurús* that followed were called Nának Sháhí. The *gurús* of the Sánwal Sháh sect are called Sánwal Sháh potrás.

River worshippers.

The last sect of Kirárs are the worshippers of the river under the name of Jindpír. The Thakkar Kirárs are the *gurús* of the river worshippers. This worship is most prevalent in the Alípur *tahsil*. On Sundays the river worshippers go to a neighbouring canal or river to worship. They make a raft of reeds, place on it a *charágh* made of flour which they light and allow to float away. It is a remarkable thing that the spiritual guides of these four sects have quite forced the Brahmans into the shade. In influence, wealth and intelligence the Shámjí dási Gusáíns, the Lálji Gusáíns, the Sánwal Sháh Potrás and the Thakkars are far superior to the local Brahmans, and receive much more respect.

Musalmáns.

The Jats, Biloches, Saiyads, Patháns, and the miscellaneous tribes profess to be Sunní Muhammadans. There are a few Shías, remnants of the time when the Kalhoras ruled in Dera Ghází Khán and Mankera. The Saiyads and Patháns are the strictest Muhammadans, but even they are a good deal Hinduized. The Biloches and Jats are very lax Muhammadans. The name of *Allah* and Muhammad are always on their lips, and some know their prayers and fast strictly.

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Musalmáns.

But their feelings of worship are entirely diverted from the Divine Being to their *pírs*, for whom they have an excessive reverence. Every person has a *pír*. It is not necessary that a *pír* should be of known piety,—many, indeed, are notorious for their immorality. Nor is it essential that he should be learned. To obtain disciples all that is necessary is, that a *pír* should have a character of being able to procure the objects of his disciple's vows. A common way of choosing a *pír* is to write the names of the neighbouring *pírs* on scraps of paper, and to throw the scraps into water. The saint whose scrap sinks first is selected. This mode of selection is called *chithián ghatáwan*. Each person secures the intercession of his *pír* by an annual offering called *buhal*, which the *pír* goes round and collects himself or sends his deputies. They demand their *buhal* in the most shameless way, and even carry off things by force. If the disciples are slow in giving, the *pírs* curse them, and pour filthy abuse on them. Besides this annual fee the *pírs* sell charms and amulets to obtain every object, and to avert every calamity, that can be imagined. It is no exaggeration to say that, with the large majority of the Muhammadan population, the *pírs* have taken the place of *Allah*. The marriage ceremonies are largely borrowed from the Hindú ritual, and among some tribes a Brahman as well as a *mullán* is in attendance. At harvests, the first charges on the crop are the fees of the *mullán*, called *rasúl arwáhí*, and those of the Brahman called *ganesh*. Jats declare that they are ruled by the *Shara Muhammadí*, but they grudgingly allow a widow even a life tenure, and would give daughters no share at all in their fathers' estate. Pilgrimages to the shrines of saints are very common, and are made both as a religious duty and an amusement.

Shrines.

The shrines of this district are very numerous, and the more important are frequented by pilgrims from Dera Ghází Khán, Multán and Baháwalpur. It will be sufficient to give an account of the most famous, and merely to name the others. At the north-west corner of the district, in the town of the same name, is the shrine of Dín Panáh.

Dáira Dín Panáh.

He was a Bukhárí Saiyad who settled here three hundred years ago. He took up his abode in the house of *Mussummát* Suhágin, the wife of Akkú, a Jat of the Makwal tribe. When Suhágin's daughter was married, Dín Panáh gave himself as part of the dowry. He died in A. H. 1012, on the west bank of the Indus, and was buried there. The Makwals of the east bank tried to steal his coffin, but were prevented. A feud broke out between the Makwals on each bank of the Indus. At last Dín Panáh revealed himself in a dream to the brothers of Akkú, and told them to make a coffin for the east bank of the Indus, and that his corpse would be found in it also, as well as on the west bank. Since then there has been a shrine on each bank of the Indus. The tomb is a fine domed building, covered with blue and white tiles. The Makwals are still keepers of the shrine, and are called *khádims*. The present representative of the family is Muríd Jáfir. Fairs are held here in Chetr and Sáwan, to which people come from Bhakkhar, Laiya, Mankera, and from this district. The offerings made are large, being estimated at Rs. 2,000 a year. At all times the tomb is a place of pilgrimage for Hindús as well as Muhammadans, and is a favourite shrine at which to cut off the *jhand* or first hair

Dáira Dín Panáh.

that grows on a child's head. Dáira Dín Panáh forms a refuge for an objectionable set of beggars. Any rascal who is discontented at home, or prefers begging to work, wraps a brown *pagrí* round his head, and calling himself *Sháh dá fakír* considers himself entitled, under the authority of a traditional saying of Dín Panáh, to beg within 14 *kos* of Dáira Dín Panáh. He requires no permission or institution from the keeper of the shrine, but makes raids on the neighbourhood on his own account. These *Sháh dá fakírs* travel about with bullocks and donkeys on which they load what they can get. They compel people by abuse and curses to give. They are disliked by the people, and have become such a nuisance that the Saiyads of Kháí and adjoining village have taken to remove their crops at night in order to escape the *fakírs'* exactions.

Dáúd Jaháníah.

Three miles south of Muzaffargarh, in the village of Rámpur, is the shrine of Dáúd Jaháníah, called by the vulgar Dhudhú Jaháníah or simply Dhudhú. It was founded by Shekh Allahdád Kureshí, who came from Arabia and, having acquired sanctity in the service of Makhdúm Jaháníáh Jahán Gasht, settled at Rámpur. His descendants are *makhdúms* of the shrine. They are now Metla Jats. They say they became Metlas from Kureshís because so many Metlas live in the neighbourhood. Additions were made to the tomb by Nawáb Muzaffar Khán, and it was repaired by Díwán Sáwan Mal. The shrine is largely frequented by Hindús and Muhammadans. A fair is held there every Thursday, and in Chetr and Sáwan the assemblies are very large. A common vow at this shrine is called *attá, ghattá*, literally "flour and sheep." When the object of the vow has been obtained, the devotee and his family repair to the shrine, taking a sheep and a maund or 20 sers of flour. The head, skin and shoulders of the sheep they give to the *makhdúm*, the rest is cooked, and the flour is made into bread and distributed to the poor. The offerings at this shrine have been farmed to a *kirár*. The shrine has a celebrity for curing leprosy, and lepers from all parts of the Panjáb and Kashmír resort to it, and persons who have obtained cures, present models of the diseased limb in silver and gold. Baths of hot and cold sand are prepared by the attendants of the shrine for lepers. Such baths are called *rangín*, the literal meaning of which is, the vessel in which dyers dye cloth. The charge for a *rangín* is Re. 1-4. Kádir Baksh Metla is the present *makhdúm* of Dáúd Jaháníah.

Alam Pír.

At the town of Shahr Sultán is the shrine of Alam Pír. It was founded by Shekh Alamuddín *alias* Alam Pír, a Bukhárí Saiyad, descended from the *makhdúms* of Uch in Baháwalpur. In 1167 A. H. Shahr Sultán was carried away by the river. The shrine and the town were rebuilt at a distance of two miles from the old site, and remain to this day. This shrine is remarkable for the frenzy which attacks the persons, especially the women, that resort to it. In the month of Chetr a fair is held here on each of the Thursdays and Fridays, to which about 5,000 persons come from Dera Ghází Khán, Baháwalpur, Multán, and this district. As the women, most of whom are in *kachácas* on camels, or riding on horses and bullocks, get near Shahr Sultán, they seem to take leave of their senses, and begin to sway the body violently from the waist upwards. Their hair gets loose. They

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Alam Pír.

screech, and look like so many bacchanals. In their excitement many fall off their camels on to the ground. The soil of Shahr Sultán is sandy, and they come to no harm. Mr. O'Brien writes:—"I saw a "man, his wife, and baby come within sight of Shahr Sultán at fair "time. The woman and baby were riding on a bullock which the "husband was leading. The woman suddenly slipped off the bullock, "put the baby into her husband's arms, and started screaming "at the top of her voice across the plain that lay between them and "Shahr Sultán, leaving the poor man standing on the road with the "baby and bullock. This frenzy, which even attacks women at home "as fair time draws near, is believed to be caused by the woman being "possessed by a *jin*, and the term used for a woman so possessed "is *jin khedan*, to play *jin*. After having seen the performance, "one may be pardoned for translating *jin khedan*, playing the devil." Within the fair, "playing the devil" and casting him out goes on in a regulated manner. In the house of the *makhdúm* of the shrine and in the house of other Saiyads of the *makhdúm's* family, women of the upper class have their attacks of *jin*, and have them cast out to the accompaniment of a *mirásí* woman playing on a drum and singing. For ordinary people, four sites are chosen, over each of which a *khalífa* or deputy of the *makhdúm* presides. The possessed women pay him a pice or a fowl, take their seats and begin to sway their bodies backwards and forwards, gradually increasing in violence. The excitement is kept up by a drum being played. The *khalífa* goes round and lashes the women with a whip, and pours scented oil on them. As each woman gets weary, the *khalífa* pronounces some words and sprinkles a little water over her. The *jin* is cast out. The woman becomes quiet, and is dragged away in an exhausted state by her friends. It is hard to imagine a more thoroughly repulsive exhibition. It is difficult to say how much of these attacks are assumed, and how much involuntary. The assaults of *jins* at home may certainly be set down as affected, the object being to make the husband take the wife to the fair. The frenzy on coming near the shrine seems involuntary. The paying of the *khalífa's* fee is as deliberate an act as taking a railway ticket, but when a woman takes her seat with the swaying crowd, she certainly loses all control over herself.

Other shrines.

The other shrines of note are—Baggá Sher, literally "white tiger," in the village of Khánpur, 6 miles north of Muzaffargarh; it is so named because a white tiger defended the saint's cows from thieves. The shrine of Mírán Hayát is in the village of Panj Giráín, seven miles south of Muzaffargarh; there is a stone figure of a camel on which the saint used to ride; there is a forest of date trees near the shrine, the branches of which are said to be like cobras; a branch kept in a house will drive away cobras. He was a nephew of the celebrated Ghaus-ul-Azim. His fair is held in Ramzán. The shrine of Dedha Lál in the village of Harpallo is a fine domed building; this shrine, Baggá Sher, and Shekh Laddhú are efficacious for cattle to visit during an epidemic. The shrine of Músan Sháh in Jálwála Pír Amír has a considerable celebrity, the fair in Asauj being attended by 8,000 or 9,000 people, but has no remarkable buildings. In the Sanánwán *tahsíl* are the shrines of Núr Sháh in the village of Taláí Núr Sháh,

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Other shrines.

of Shekh Palliá and Hájí Ishák, which have a certain local reputation. In Alípur there are no shrines worth mention, except Alam Pír, which has been already described. The favourite time for pilgrimages is Chetr, *i. e.* from the middle of March to the middle of April, and Sáwan, *i. e.*, from the middle of July to the middle of August. Sáwan is chosen because it is the date-picking month. Along every road dates are being gathered, dried, and taken away for sale. The pickers are allowed to give a handful to each passer-by. Thus pilgrims in Sáwan are almost freed from the necessity of taking provisions with them. It does not appear why Chetr, the month before the harvest, should be chosen for pilgrimages.

Lingrí Pír, the rag saint.

In the *thal*, far from any shrine, and on the roads leading to the noted shrines, may be seen occasional thorn trees, covered with rags similar to those near holy wells in Ireland. These are called the Lingrí Pírs, or rag saints. To account for their existence far from any shrine, it is said that they satisfied the want of women for a place of pilgrimage, and on the roads leading to shrines the rags are said to be placed as evidence that the vow has been performed. Pilgrims also tie knots in the grass of the roadside leading to a shrine, and a common form of making a vow is "if you grant me my desire *(teṛì gandh badhesàn)* I will tie a knot to you," that is, "I will visit your shrine."

Superstitions.

It would be difficult to find a more superstitious people in the world than the residents of this district. They are firm believers in *jins* and the evil eye.

Sap dà khàdà bachda *Nazar dà khàdà nahìn bachda.*	=	The snake-bitten escapes. He that is effected by the evil eye escapes not.

The *jins* appear to be a simple lot, and are easily outwitted or diverted. A ring drawn in the dust, round a heap of corn or a person, will keep them away. The knives which brides and bridegrooms wear are intended to keep *jins* off. In consequence of this credulousness, Saiyads, Kureshís, the keepers of shrines, and any impostors who can inspire confidence, drive a great trade in selling amulets *(rakhrì, chuprì* and *phul)*. Among other amulets may be mentioned *mandhànì dà phul*, the charm of the churn-dasher. This has the effect of attracting all the butter in the churns of the neighbours into that of the possessor of the charm. The price paid for an amulet is called *mokh*. It would be hopeless to attempt to note all the superstitions, but the following may be mentioned; if an enemy gets any of the *chìkùn*, which is rubbed on brides to increase their beauty, and burns it, he will cause disunion between the newly married pair. Among agricultural superstitions are the following:—On the bank of the Indus, in the Sanánwán *tahsìl*, it is believed that if *methra (Fenugreek)* seed is sowed before noon, *methra* will come up; if sown after noon, *ussùn (Brassica eruca)* will come up. It is commonly believed that an animal born in Sáwan (July-August) will be unlucky. The strength with which this belief is held was proved in the year 1880. Six Government stallions were, for the first time, then provided for this district, and from April, when they arrived, to July, were eagerly resorted to. From July to October hardly a mare came to be covered. In November they began to come again. The extreme respect and tenderness with which the people regard persons of reputed sanctity

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are remarkable. The younger brother of the keeper of a shrine of noted sanctity in an adjoining district used to frequent Kot Addú during the Settlement. He used to get hopelessly drunk, and be seen sprawling about the prostitutes' huts in open day. The Muhammadans of the place always said of him when in this state "he is engaged in devout contemplation." The people, Hindús and Muhammadans, are thorough fatalists. They never personally commit thefts or murders, or bring suits without foundation. It is that unpleasant power, their *nasíb*, which caused all the trouble. They are firm believers in omens. The distinction between good and bad omens under different circumstances is bewildering. One omen is under all circumstances good, that is, to put up a blue jay; and, strange to say, to meet a *mullán*, a Brahman, a *fakír* or a beggar is always a bad omen.

Fairs; religious gatherings.

The fairs held every Thursday at Rámpur or Dínpur, a village three miles to the south of Muzaffargarh, at the shrine of Shekh Dáúd Jahániah, has been already noticed. The usual attendance is about 5,000. There is a fair held at Khánpur, a village 16 miles from Muzaffargarh on the Rangpur road, at the shrine of Baggá Sher, on Mondays in Sáwan and Bhádron, and on the Mondays after the *Ids*. The usual attendance is 2,000. It has already been noticed. The original name of the saint was Shekh Muhammad Tahir. A fair is held at Harpallo, a village 20 miles south of Muzaffargarh, where is the shrine of Dedha Lál, every Wednesday in the months of Asár and Jeth, the attendance being about 25,00. The shrine has been already noticed. The original name of the saint was Shaháb-ud-dín. He is said to have got the name of Dedha Lál because he was converted to saintship by Makhdúm Jahániah of Uch, who on the occasion turned milk into blood, and made Dedha Lál drink it. A fair is held at Jálwála Pír Amír at the shrine of Músan Sháh, already mentioned, near Ghazanfargarh, 17 miles south of Muzaffargarh. It is held on the 12th Asauj, and is attended by 5,000 people who come from the surrounding districts—wrestlers wrestle there. A fair is held at Hájí Metla, a village 13 miles from Muzaffargarh on the Kínjhir road, at the shrine of Muhib Jahániah. It is attended by about 3,000 people of the locality. There is wrestling and occasionally horse-racing. A fair is held at Kiri Ali Mardán, a village five miles from Rangpur, at the shrines of Pír Ali, Pír Kamál, and Pír Fatteh Darya, on Fridays in the month of Jeth. The attendance is about 2,500. The tombs of Pír Ali and Pír Kamál are *naugazas*. In times of cattle plague cattle are brought there to be cured. A fair is held at Fattu Fanakka, a village near Rangpur, where there is the shrine of Dín Sháh, every Friday in the month of Asár. The attendance is about 2,500. A fair is held at Dáira Dín Panáh at the shrine of the saint Dín Panáh Bukhári, of whom an account has been already given. The fair is held every Thursday in Chet, and on Mondays in Asár and Sáwan. The attendance is about 6,000. A fair is held at Taláí Núr Sháh, a village in the *thal*, where there is the shrine of Núr Sháh, on the 14th of Poh. The attendance is about 2,000. The shrine has only a local reputation. The fair at the shrine of Alam Pír has already been described.

SECTION D.—TRIBES AND CASTES AND LEADING FAMILIES.

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Tribes and Castes and Leading Families.

Statistics and local distribution of tribes and castes.

Table No. IX gives the figures for the principal castes and tribes of the district, with details of sex and religion, while Table No. IXA shows the number of the less important castes. It would be out of place to attempt a description of each. Many of them are found all over the Panjáb, and most of them in many other districts, and their representatives in Muzaffargarh are distinguished by no local peculiarities. Some of the leading tribes, and especially those who are important as landowners or by position and influence, are briefly noticed in the following sections; and each caste will be found described in Chapter VI of the Census Report for 1881. The Census statistics of caste were not compiled for *tahsíls*, at least in their final form. It was found that an enormous number of mere clans or sub-divisions had been returned as castes in the schedules, and the classification of these figures under the main heads shown in the caste tables was made for districts only. Thus no statistics showing the local distribution of the tribes and castes are available. Indeed the holdings of the various tribes are so intimately intermingled that it was found impossible even to prepare a map on any reasonable scale which should show their distribution. The villages which are held wholly or even mainly by a single caste or tribe are rare exceptions. The general locality of the main tribes is noticed below at page 68.

Area of land owned by each tribe.

The following statement will show the area of land owned by each tribe :—

Muhammadans.	Acres.	Hindus.	Acres.
Jats (including Rájpúts) ...	852,259	Kirárs	200,226
Biloches	341,504	Labánas	660
Saiyads	107,990	Brahmans	3,175
Patháns	36,666	Others	13,347
Others	113,907		

Jats and Rájpúts.

On the meaning of the word Jat in Muzaffargarh, Mr. O'Brien writes as follows :—"In this district the word Jat includes that "congeries of Muhammadan tribes which are not Saiyads, Biloches, "Patháns and Kureshís. According to this definition, Jats would "include Rájpúts. This I believe is correct. The Jats have always "been recruited from the Rájpúts. There is not a Jat in the district "who has any knowledge, real or fancied, of his ancestors that would "not say that he was once a Rájpút. Certain Jat tribes as the "Panwár, Parihár, Chhajra, Daha, Guráha, Bhatti, Massan, Bhutta, "Sahu, Siál, Jángla, and others, have names and traditions which "seem to connect them more closely with Hindustán. Some bear the "Rájpút title of Rái, and others, as the Saigals and Kheras, though "Muhammadans, associate a Brahman with the *mullàn* at marriage "ceremonies, while the Panwárs, Parihárs, Bhattís, Joiyas, and others "bear the names of well-known tribes of Rájpútána. The fact is that "it is impossible to define between Jats and Mussalmán Rájpúts. "And the difficulty is rendered greater by the word Jat also meaning "an agriculturist, irrespective of his race, and Jatakí agriculture. "In conversation about agriculture I have been referred to a Saiyad "*zaildàr* with the remark.—'Ask Anwar Shah; he is a better Jat "than we are.'"

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Tribes and Castes and Leading Families.

Jats and Rajpúts.

The Jat tribes are exceedingly numerous. There are 165 in the Sanánwán *tahsil* alone. They have no large divisions embracing several small divisions. Nor do they trace their origin to a common stock. No tribe is pre-eminent in birth or caste. Generally Jats marry into their own tribe, but they have no hesitation in marrying into other tribes. They give their daughters freely to Biloches in marriage. But the Biloches say that they do not give their daughters to Jats. This is, however, a Biloch story ; many instances of Jats married to Bilochnís could be named. The best known Jat tribes are the following :—On the right bank of the Chináb are settled the Kheras, Siáls, with their branch the Surbánas, the Traggars, Thahíms and Chhajras. In the Sanánwán *tahsíl* are Parihárs, Panwárs, Guráhas and Pattals. In the centre of the district are, Metlas, Makwals, Bhuttas, Diwálas, Mahras, and near Kínjhir the Dhanotr and Jángla tribes abound. On the bank of the Indus, and in the south of the district, the Biloches become more numerous, and the majority of the Jats have a Sindhí origin shown by their bearing the title of Jám. Of these Sindhí Jats are the Dammar, Unnar and Sarkí tribes. The leading men among the Jats are Jalla and Shajáwal of the Traggar tribe near Rangpur, Sáhib Khán Siál, Muhammad Yár Thahím near Muzaffargarh, Ghulám Haidar Jángla of Kínjhir, Pír Muhammad and Umarvadda Chhajras, Ahmad Yár Dammar, Jám Massú, Unnár, Fázil Muhammad Panúhán, Ahmad Yár Hinjra, Salih Muhammad Parihár, and Mián Jívan Guráha. The following figures show the main divisions of Jats and Rájpúts as returned at the Census of 1881 :—

Name.	No.	Name.	No.	Name.	No.	Name.	No.
JATS.		JATS.		JATS.		RAJPUTS.	
				Chaddhar ...	1,929		
Awán ...	2,017	Chhína ...	550	Sumrá ...	1,509	Bhattí ...	2,878
Bhattí ...	6,988	Siál ...	2,453	Panwár ...	1,561	Siál ...	2,520
Bhutta ...	4,366	Khagga ...	1,129	Janjúnhán ...	966		
Thahím ...	1,695	Khokhar ...	2,937	Joyá ...	1,333		
Chuhán ...	1,163	Langáh ...	1,144	Dhudhí ...	505		

The Biloches.

The Biloches differ little from the Jats with whom they have freely intermarried and mixed, and with whom they live. The tribes are numerous, but have no arrangement into Tumans and Phallís like the Biloches on the frontier. No tribe is pre-eminent on account of descent. The only common bond is the name Biloch. In the south of the district, the distinctive Biloch dress of a smock-frock reaching to the heels may occasionally be seen, especially among the Drishaks ; but, as a rule, a Biloch cannot be distinguished from a Jat. In this district they cannot even boast that they excel in the standard Biloch virtues of hospitality, want of industry, and robbery. Certain tribes, as the Surhánís, Ghazlánís, Gopángs and Chándias, have the worst of characters, but they are no worse than the neighbouring Jats. None understand the Biloch language. Biloches are found generally throughout the district, but are more numerous on the bank of the Indus and in the south. Their chief tribes are the Chándias, the Gurmanís (among whom Mián Mahbúb, Honorary Magistrate, is a leading man), the Gopángs, the Jatoís (among whom Kaura Khán is the

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The Biloches.

wealthiest), the Lagharís, Mastoís, and Drishaks. The following figures show the main divisions of Biloches as returned at the Census of 1881 :—

Name.	No.	Name.	No.	Name.	No.	Name.	No.
Drishak ...	374	Rind ...	4,536	Gabal ...	960	Mostoí ...	685
Lagharí ...	1,159	Suhraní ...	1,629	Gurmání ...	2,522	Mashorí ...	1,743
Jatoí ...	4,574	Qalandrání ...	842	Gashkorí ...	893	Hot ...	1,105
Chándia ...	7,290	Kurái ...	3,386	Gopáng ...	8,460	Pitafi ...	1,441
Hajána ...	655	Kushak ...	580	Lashkorí ...	505		
Dastí ...	405	Kuláchí ...	977	Lisharí ...	2,629		

Saiyads.

The Saiyads are chiefly Bukháris and Gílánís. There are other less known divisions as the Husainí, Maudúdí and Shamsí. Historically, the best known is the Saiyads family of the Makhdúm of Sítpur; for sanctity Díwán Muhammad Ghaus, the keeper of the shrine of Alampír at Shahr Sultán. Both these are Bukhári Saiyads; Muhammad Shah, guardian of the shrine of Pír Amír in the village of Jálwála, is a Gílání Saiyad. The tribe of Kahírí in the Sanánwán *tahsíl* prefer to be Saiyads, and call themselves Sháh, but their claim is not generally admitted. They are very good cultivators, which gives a blow to their pretensions, for the Saiyads here are more noted for rapacity than industry. It should be mentioned here that the keepers of shrines, whether Saiyads, Kureshí or other tribes, are styled *makhdúm*.

Patháns.

The Patháns came to this district, as already described, at the end of the last and beginning of this century. Their present representatives are of the Alezai, Bábar, Tarín, Bádozaí, Bamozaí and Yusufzai tribes. The members of the family of Nawáb Foujdár Khán, C.S.I., and Nawáb Hasan Khán, C.S.I., of the Alezaí tribe, are *jágírdárs* and owners of Lálpur in Muzaffargarh *tahsíl*, but they live at Dera Ismáil Khán. The Bábars own most land. Their chief representatives are Allah Dád Khán, Honourary Magistrate of Khángarh, Mahmúd Khán, and Ghulám Nabí Khán of Khanghin. The Taríns live in the Sanánwán *tahsíl* at Khuháwar. The only Taríns of note are Lál Khán and his brother Sháh Nawáz Khán. None of the other Patháns are remarkable.

Jhabels, Kihals, Mors.

Of the other Muhammadan tribes, the only ones worth mentioning are the Jhabels, Kihals, Mors and Kutánas. The Jhabels came originally from Sindh, they cannot tell how long ago, but it is remarkable that of all the tribes of the district they alone speak pure Sindhí. They are also addressed by the honorific title of Jám. They live mainly by fishing and gathering *pabbans*, but many have taken to agriculture. They are reckoned good Muhammadans. The Kihals and Mors are said to be one tribe. In the north of the district they are called Mor, eat crocodiles and tortoises, and no Muhammadan will associate with them. In the south they do not eat these reptiles, and are considered good Muhammadans. Kihals and Mors live by fishing, but some have taken to agriculture. They, as well as the Jhabels, are fond of cultivating *samúka*, a grain that is sown in the mud left by the retreating rivers. These tribes live separately in villages near the rivers, called *miání* from *me*, a fisherman.

Chapter III, D.

Tribes and Castes and Leading Families.

There is an old report in the Deputy Commissioner's office which says that these tribes were cannibals, but modern observation does not confirm this.

Kutánas.

The tribe Kutána are said to be Chúhrás converted to Islám. The derivation of the name Kutána is not known. In vernacular it is spelt Kurtána and pronounced Kutána. They live by cutting reeds and grass, and by making thatched roofs, ropes, reed huts, and other reed-work. On account of their willingness, Kutánas are sought after as servants, and become *chaukídárs*, village *kotwáls*, servants, and even cooks.

The Kureshí families.

The Kureshís, though numerically small, deserve notice on account of their sanctity and present influence and wealth. The Kureshí family which now owns land near Karím Dád Kureshí and Gujrát, say that they received their lands from a king of Delhi. Their ancestors were counsellors and servants of the Dera Ghází Khán and Baháwalpur Nawábs and of Sáwan Mal. Shekh Haidar, *zaildár* of Kureshí, is the present representative of the family. Another Kureshí family owns Thatta Kureshí and the neighbourhood on the bank of Chináb between Muzaffargarh and Khángarh. The present representatives are Muhammad Baksh, *zaildár,* and Núr Muhammad. They own much land, and are well off. The Kureshís of Shekh Umar in the Sanánwán *tahsíl* are large land-owners and rich. Their representatives are Ghulám Nabí and Pír Baksh.

Hindú tribes.

Of the Hindús the Kirár tribe are the most remarkable. They also style themselves Arorás. Thay claim to have been Khshatrís who became outcastes during Pars Rám's persecution of the Khshatrís. The ancestors of the present Kirárs fled to Kirát Prashtha. Kirárs are divided into three main tribes—Uttarádhí, Dakhana, and Dahra. The Uttarádhís and Dakhanas say that they were so named because they fled from Pars Rám to the north and south respectively. The origin of the name Dahra is not known. Each main tribe is divided into numerous sub-divisions the nomenclature of which defies classification. A few sub-divisions, such as the Máte and Goráwáre, are found in the three main tribes. In Alípur the Malotra are found only in the Dakhana and Dahra tribes, and the Sachdev is found only in the Uttarádhí tribes. The Kantror is found only in the Uttarádhí. There are more sub-divisions of Dakhanas than of the other tribes in the district. The sub-divisions of each tribe intermarry, but the tribes do not intermarry. Uttarádhí Chaolas will not marry Dakhana Chaolas or Dahra Chaolas, and *vice versâ.* The religion of the Kirárs has already been described at page 61; at the last Census 999 returned themselves as Uttarádhí, 20,166 as Dakhana, and 2,241 as Dahra. Almost the whole of the trade, money-lending, and banking is in the hands of Kirárs. They have no prejudice against any kind of work, and will sell vegetable or shoes, load donkeys, and do other work which an orthodox Hindú would refuse. They make very industrious cultivators. In correspondence and accounts Kirárs use a peculiar character called *Kirakkí.* They are not popular among the people. And a proverb says:

Kàn, Kiràr, kutte dà,
Visah na kije sute dà. } = { "Don't trust a crow, a Kirár, or a dog even when asleep."

And a song is sung of their cowardice—

Chàr chor, *Chauràsi assàn,* *Hamlà kità chor,* *Drukiose assàn,* *Lànat Choràn !* *Shàbàs assàn !*	=	The robbers were four, And we eighty-four, The robbers attacked, We ran away, Damn the robbers ! Well done we !

Hindú tribes.

Still they have all the merit of thrift and industry, and in spite of the proverb are generally trusted by their Muhammadan neighbours. The earlier Muhammadan rulers seem to have behaved with toleration to the Kirárs. The Hindú revival led by Shámjí, Lálji and Sánwal Sháh took place while the Ghází Kháns were rulers. Latterly, however, they were very badly treated. They were allowed to ride on donkeys, and were obliged to wear caps instead of turbans under certain circumstances. Unmentionable indignities were inflicted on them. In documents they are described as *mutí-ul-Islám* or subject to Islám.

Labánas.

The Labánas settled here during the rule of the Sikhs, whose religion they still profess. Their chief occupation is rope-making. Some have become rich, and trade and lend money; a few have taken to agriculture and make industrious cultivators. At the Census of 1881 there were more Labánas in this district than in the rest of the Multán and Deraját divisions put together.

Brahmans.

The Brahmans are either Sársuts or Pushkarnas. They are in a state of insignificance, socially as well as religiously. Generally ignorant, few have even knowledge enough to perform a Brahman's ritualistic duties. In suits between Brahmans turning on Hindú law or Brahminical custom, they invariably call Kirár witnesses to give evidence on the law.

None of the other Hindú tribes call for any notice.

SECTION E.—VILLAGE COMMUNITIES & TENURES.

Village tenures.

Table No. XV shows the number of villages held in the various forms of tenure, as returned in quinquennial Table No. XXXIII of the Administration Report for 1878-79. At the recent Settlement the villages were grouped as follows :—

Name of *tahsil.*	*Zimindàrì.*		*Pattidàrí.*		*Bhayà-chàrà.*	Mixed *Pattidàrì* and *Bhayà-chàra.*	*Taallùka-dàrí* or *Istamràrí.*
	Land-lord.	Commu-nal.	Com-plete.	Incom-plete.			
Muzaffargarh ...	12	18	9	...	377	1	59
Alípur	1	7	1	...	167	...	...
Sanánwán ...	...	27	1	...	106	4	...
Total ...	13	52	11	...	650	5	59

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Village Communities and Tenures.

Village tenures.

But the significance of the figures is more than doubtful. It is in many cases simply impossible to class a village satisfactorily under any one of the ordinarily recognised tenures; the primary division of rights between the main sub-divisions of the village following one form, while the interior distribution among the several proprietors of each of these sub-divisions follows another form which itself often varies from one sub-division to another. Especially is this the case in Muzaffargarh, where the village communities are not, as a rule, compact family groups, the members of which claim descent from a common ancestor, but fortuitous aggregations of units, whom circumstances, rather than nature, have brought together. Owing to the mode in which inferior proprietorship was formed, *viz.*, by settling individuals to till the land (see page 76 below), it follows that most villages are mere collections of wells grouped together for revenue purposes, but not really knit together in any way, and that the only real bond in many cases between the members of a village community in this district, is the artificial bond, imposed by our Government, of joint responsibility for the land revenue. To such communities as in Multán, so here, neither of the terms *pattídárí* or *bhayáchára* can in their original significance be applied with propriety. The technical sense, however, of the term *bhayáchára*, which is used to express a state of things where possession, and not ancestral descent, is the measure of right and liability, seems to apply more nearly than the term *pattídárí*, which implies that ancestral right, as derived from a common ancestor, is the rule by which each man's share in the village lands is determined. The process by which the existing state of things was arrived at, differs materially from the process implied in the terms *pattídárí* and *bhayáchára*; but looking at results alone, it is possible to apply the term *bhayáchára* in its technical sense to these villages. The extent of each man's possession is the measure of his rights in, and liabilities on account of, the village; and this is practically the essential feature of the *bhayáchára* tenure.

These remarks apply to the majority of village communities, but not to all; for there are some few, undoubtedly, which really approach the standard of village communities elsewhere, being composed in the main of members of one clan, descendants perhaps of a common ancestor. Even in these however, ancestral right, as regulating the relative claims of the share-holders, has completely fallen into abeyance. The villages classed as *zamíndári* are probably rightly so classed; they are villages owned by one proprietor or by one family, the shares in the latter case being undivided. In illustration of what has been said, the following remarks of the Settlement Officer of 1857, Captain Graham, may be quoted :—

"In practice each man's holding has become the sole measure of his right. In the event of disproportion arising between any of the holdings and the share of revenue assessed upon them, the estate is liable to redistribution of the revenue, but to no repartition of the lands. There is no community of possession in such lands, which are inherited, transferred, and possessed in severalty. Each estate is made up of independent freeholds, and each freehold made up of fields, which sometimes lie contiguous, but more frequently are found scattered about and intermingled with the fields

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Village tenures.

of other proprietors. These fields are often possessed by men of several different communities, of distinct families and tribes, having no interest, either actual or contingent, in common, and no concern with each other but that of holding fields within the boundary of the same township, residing in a part of the same hamlet, or paying either through a common or separate representative, their portion of the revenue assessed upon the village. Still these men, though maintaining their individuality, belong to village communities, and the latter are not unfrequently composed of the descendants of a common ancestor. In such tenures the grazing land alone is held in common."

Riparian custom.

On the Chináb, the general rule as to riparian boundaries is that the owners follow their lands as they emerge from one or other side of the river. If the land has never been heretofore included in any Government measurement, the ownership is a question to be decided by arbitration. This is the rule in 109 out of 116 riparian villages. The exceptions are Chiragh Bela Binda Sargana, Chabutra, Adha, Alipur, Simmalot, Ranewahan, Pakka Sandila. In them the deep stream rule prevails. If there be two streams, of which it is doubtful which is the greater, the former owners remain in possession of the island formed until the doubt is disposed of. As regards the rights of the State of Baháwalpur, the deep stream rule prevails ; and in case of avulsion, the Government to whose jurisdiction a village or portion of a village was formerly subject, continues in possession. The general rule applicable to the Chináb applies to all the villages on the Indus save Bet Isánwála, to which the deep stream rule is applicable. The jurisdictions of different districts both on the Chináb and Indus are governed by the deep stream rule. The Indus rules are fully given in the Gazetteer of the Dera Ghází Khán district.

Village officers.

The figures in the margin show the number of headmen in the several *tahsíls* of the district. The village headmen succeed to their office by hereditary right unless there be any valid objection to the individual ; each village, or in large villages each main division of the village, having one or more, who represent their clients in their dealings with the Government, are responsible for the collection of the revenue, and are bound to assist in the prevention and detection of crime. No chief headmen have been appointed. The *zaildár* is appointed by the Deputy Commissioner with regard to personal fitness and influence within the circle, the boundaries of which are fixed as far as possible to correspond with the tribal distribution of the people. The *zaildár* is remunerated by a deduction of one per cent. of the land revenue of the villages of his circle, and in some cases by a special *inám*, while the headmen collect a cess of five per cent. in addition to the revenue for which they are responsible. The *zaildár's* duty is to aid in carrying out the orders of Government working through the headmen of his circle, and to assist the police in the prevention and discovery of crime. They have no responsibility for the collection of revenue. *Zaildárs* were appointed in 1874. The following statement shows the remuneration paid to *zaildárs* :—

Tahsil.	*Zaildárs.*	Village headmen.
Muzaffargarh	21	585
Sananwán ..	14	269
Alipur ..	21	264
Total ..	56	1,118

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Village officers.

Name of *tahsil.*	Number of *zails.*	Number of *zaildàrs.*	Amount of pay at one per cent.	Amount of *inàms.*	Total.
Muzaffargarh ...	19	22	2,719	1,310	4,029
Alípur ...	21	24	1,693	1,180	2,873
Sanánwán ...	11	13	1,228	820	2,048
Total ...	51	59	5,640	3,310	8,950

As stated by Mr. Lyall, the Financial Commissioner—"the good "effect of the system is more apparent in Muzaffargarh than in almost "any other district. A link of the kind between the people and "district officials was particularly wanted here." The head-quarters of the *zails*, together with the prevailing tribes in each, are shown below:—

Tahsil.	*Zail.*	Number of villages in each *zail.*	Annual land revenue.	Prevailing caste or tribe
			Rs.	
MUZAFFARGARH.	Kureshi	21	10,013	Biloch.
	Ali Daha	27	7,914	Jat.
	Sharíf Chajjra	22	8,178	,,
	Múndka	41	23,426	,,
	Manka Bhútta	20	12,754	,,
	Kinjar	20	14,371	,,
	Utra Sandíla	24	17,472	,,
	Makhan Bela	11	15,255	,,
	Umarpur	6	6,150	,,
	Mochiwáli	12	10,752	,,
	Mahra Khás	13	15,768	,,
	Ghazanfargarh	8	8,501	,,
	Khángarh	27	25,149	,,
	Thatta Kureshi	29	23,508	,,
	Muzaffargarh	14	13,792	,,
	Thatta Siálán	28	15,712	,,
	Basíra	38	12,536	Biloch.
	Zamánpur	20	4,892	Arora.
	Rangpur	36	21,043	,,
		417	2,67,286	
			Rs.	
ALIPUR.	Bet Mír Hazár Khán	9	3,721	Biloch.
	Beliwála	7	5,281	Jat.
	Bhambri	11	6,911	,,
	Jatoi (north)	6	26,673	,,
	Jatoi (south)	7	6,673	Biloch.
	Dháka	11	8,290	Jat.
	Damarwála	6	7,771	Biloch.
	Kangni	8	7,171	,,
	Shekháni	7	7,472	Jat.
	Sirki	5	4,212	,,
	Khánpur Norakka	8	3,169	,,
	Shahr Sultán	18	14,163	,,
	Alípur	9	7,553	Arora.
	Bet Mullánwáli	8	7,102	,,
	Madwála	10	12,856	Biloch
	Yákiwáli	6	13,940	Jat.
	Kádirpur	13	10,539	,,
	Theri	6	7,863	,,
	Jhúggiwála	13	12,751	,,
		178	1,74,111	

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Village Communities and Tenures.

Village officers.

Tahsil.	*Zail.*	Number of villages in each *zail.*	Annual land revenue.	Prevailing caste or tribe.
			Rs.	
SANANWAN.	Dáira Dín Panáh	16	20,773	Jat.
	Khái	3	3,750	,,
	Kot Addú	6	7,809	,,
	Kot Addú	5	6,693	,,
	Lúnwála	3	2,175	Biloch.
	Patal Kot Addú	17	11,943	,,
	Shekh Umar	14	13,297	Jat.
	Dáya Choka	15	18,648	,,
	Khar (western)	6	7,354	,,
	Dogar Kalásara	8	6,285	,,
	Gúrmani	8	11,978	,,
	Gujrát	16	13,975	,,
	Gujrát	17	14,747	,,
		134	1,39,127	
	Total revenue of the district ...	...	5,80,524	

Proprietary tenures.

Table No. XV shows the number of proprietors or shareholders and the gross area held in property under each of the main forms of tenure, and also gives details for large estates and for Government grants and similar tenures. The figures are taken from the quinquennial table prepared for the Administration Report of 1878-79. The accuracy of the figures is, however, exceedingly doubtful; indeed, land tenures assume so many and such complex forms in the Panjáb that it is impossible to classify them successfully under a few general headings.

Superior and inferior proprietors.

The tenures of the district are inseparably connected with the former revenue administration, an account of which follows in Chapter V, Section B. The mutual relations of the classes living on the land have been formed by the revenue system of the Sikhs and British. The system has not adapted itself to the existing state of things, but has distinctly and abruptly interfered with it. At the head of the agricultural system is a large body of what are now called superior proprietors. Most of these are the descendants of tribes who came here for grazing at a time when the country was depopulated. With or without the leave of the Government of the time being, they occupied tracts, the boundaries of which were not very clearly defined. Of this kind are the Thahíms near Muzaffargarh, the Parihárs of Kot Addú, the Khars of the *thal*, the Chhajras and Dammars in Alípur, and other tribes still occupying distinct tracts of country. Other superior proprietors are the descendants of *jágírdárs* and former governors or officials who lost their position in troubled times, but were able to retain a right to a small grain fee in the tract over which they once exercised power. Others are the descendants of *makhdúms* and other holy men who formerly held land free of revenue, but whose rights have been circumscribed by successive governments. The superior proprietors above described were from the first in the habit of introducing settlers to till the lands, but the great development of the

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Superior and inferior proprietors.

settler class was due to Díwán Sáwan Mal. When he took the farm of the revenues of this district from Ranjít Singh, he saw at once that cultivation could not be restored or increased by the representatives of former governors, holy men, broken down *jágírdárs,* and loosely connected tribes whom he found in nominal possession of the lands. He therefore encouraged strangers and Hindú capitalists to sink wells, dig canals and cultivate the lands of nominal owners. At the same time he secured to the latter a share of the produce, generally half a *sér* in each maund by weight, or one *pái** in each *path* where the crops were divided by measure. In some cases the old proprietors were strong enough to levy an institution fee, when a settler was located on their lands. In this way two distinct classess of proprietors were formed :—

(1) The old possessors who were known as *zimíndárs* and *mukaddams,* and in modern official language, *málikán ála* and *taallukdárs.*

2. The settlers, formerly called *riáyá* and *chakdárs,* and now generally *málikán adna.* The *chakdár* was so called from the wooden frame on which the masonry cylinder of a well is built. The name was meant to express that the *chakdár* had acquired his rights in the land by his having sunk the well. For this reason he was also called the *silhdár* or owner of the bricks of the well.

The superior proprietors claim to be owners of all unappropriated land, and entitled to a small share of the crop produced in the appropriated land. The *málikán adna* are full proprietors of the land in possession, subject to the payment of the share of the old proprietors, are not liable to eviction on failure to pay it, and are entitled to introduce tenants without reference to the superior proprietors. Since annexation the fortune of the superior proprietors have varied. In some villages the tenure has disappeared. In others, especially where little unappropriated land was left, the *lambardár*-ship, which was a novelty, took the place of the superior proprietary right. In Sanánwán the tenure survives in every village, because a record of the superior proprietary right was made and the grain fee was commuted into money at the rate of Rs. 1-12-0 per cent. on the land revenue. In Muzaffargarh and Alípur no such arrangement was made, and the tenure has disappeared in the majority of villages. In Muzaffargarh there are 411 villages. In 139 there are both superior and inferior proprietors. In 272, superior proprietorship has disappeared, and the inferior proprietors have become absolute. In Alípur there are 177 villages. Superior proprietorship has survived in 48 only. The superior proprietors, as such, have no right to interfere in the management or the cultivation of the appropriated lands of a village. The settlement has in no case been made with them, except where they are also inferior proprietors. Their rights are restricted to receiving their fee in grain or cash, and to disposing of the unappropriated waste in the village. The name of the superior proprietary right is *zimíndárí, mukaddamí,* or *milkíyat ála.* The share of the produce is *hak zimíndárí, hak mukaddamí* and *málikána;* or more often the specific rate at which

* A *pái* is a measure of grain containing about 16 seers by weight. A *path* is a measure equal to about 32 maunds. 64 *páis* make a *path.*

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the share is fixed, *e. g., adh-sera man* and *páí path* are used instead of the generic word. In Sanánwán it is called *satten pánwen*, or the seven quarters of a rupee, which equal Rs. 1-12-0, the rate at which it is paid. The institution fee is called *jhúrí sar-o-pá pag* and *lungí*.

The Multání Patháns.

One set of superior proprietors was formed by the direct action of the British Government. They are the persons known here as the Multání Patháns. Under the Pathán governors of Multán a number of Patháns had settled in this district. They enjoyed grain allowances which were given as a deduction* from the *mahsúl* or government share of the produce. When the Sikhs in 1818 took Multán, the Patháns fled the country. In 1848 they joined Major Edwardes and rendered services in his operations against Múlráj. When the country had become quiet, the Patháns claimed restoration. The rules of limitation were set aside in their favour, and with its letter No. 1975, dated 30th September 1850, the Board of Administration prescribed rules "for the regulation of the trial of suits instituted by the Patháns of Multán for the recovery of their ancestral rights," of which the following is an extract :—

Rule 2.—"To establish the right of a party to sue, irrespective of the Statute of Limitation on the merits of his claim to re-possession of *zimíndári* property, he must prove that he was a Multání Pathán present with Major Edwardes' force, or that he is a member of a family of Multání Patháns, some of the members of which family were present with Major Edwardes' force."

In pursuance of these rules, cases continued to be heard up to December 1852, and Patháns obtained decrees for *kasúr* in the villages of Jalálábád, Piplí, Rán, Khanghin, Mahra Faráz, Wafádárpur, Mahra Nasheb, Ghazanfargarh, Doába, Jarh, Latukrán, Langar Sarái and Lálpur. The measure can only be considered disastrous. It was not observed at the time that under the Pathán governors this *kasúr* was paid as a deduction from the revenue, and that if the Patháns were to be restored under the altered state of things brought about by a cash assessment, the more just method was to have given them an allowance from the revenue, and not to have imposed a new grain-cess on the cultivators. In 1853 the Deputy Commissioner reported that the exercise of the rights of the Patháns who recovered *kasúr* paralyzed the industry of the cultivators, and again in 1859 he said that the restoration of the Patháns to *kasúr* rights was impolitic. The failure to define those rights had allowed them to encroach on the inferior proprietors and to ruin them. He instanced villages that had been ruined in this manner. The result was that in some villages the Patháns succeeded in ousting altogether the inferior proprietors; in others they reduced them to the position of tenants-at-will. Where the inferior proprietors were too strong to be interfered with, beyond the enforced payment of *kasúr*, the Patháns became superior proprietors.

Inferior proprietors. *Adhlápi. Lichh. Kasúr.*

The way in which the status of inferior proprietor was formed has been described. The inferior proprietors in a village have usually no common ties of clanship. They are a miscellaneous body, each member of which was originally introduced either by the govern-

* NOTE.—This deduction was called *kasúr*, which, it should be noted, is different from the *kasúr* which is also the name for the particular rent of the inferior proprietors.

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Inferior proprietors. *Adhlápí. Lichh. Kasúr.*

ment or by the superior proprietors. In villages where superior proprietary right exists, the inferior proprietor is usually entitled only to the land occupied by himself or his tenants. The unappropriated waste belongs to the superior proprietors. The inferior can graze his cattle in it, subject to the *tirní* rules, but cannot cultivate it without leave of the superior. In other respects the tenure of inferior and absolute proprietors differs only in that as regards the latter, the superior right has ceased to exist. The formation of new superior proprietorship where it has ceased to exist has of course long been impossible, but new inferior and absolute proprietors are constantly being made by the contract known here as *adhlápí* or *adlopí*. A proprietor allows a third person to sink a well in his land on payment of a fee, and to bring the land under cultivation. The person so sinking the well becomes proprietor of half the land brought under cultivation. If an inferior proprietor cultivate through tenants, he receives a grain fee which is called *lichh* on the Indus, and *kasúr* on the Chináb. The rate varies with locality and in consequence of contract, but it is almost invariably one-seventeenth of the gross produce, and is known as *solh satárí*. Under former governments the share taken by the State was the *mahsúl*. Under our Government the person who pays the land-revenue receives the *mahsúl*. This person may be by agreement the superior proprietor or the tenant, or even some person unconnected with the land ; but, as a rule, the inferior proprietor pays the land-revenue and receives the *mahsúl*. For the purposes of Settlement he has been presumed always to pay the land-revenue and to receive the *mahsúl*, and his profits have been assumed to be the *mahsúl*, plus the *lichh* or *kasúr*.

Tenants and rent.

Table No. XVI shows the number of tenancy holdings and the gross area held under each of the main forms of tenancy as they stood in 1878-79, while Table No. XXI gives the current rent-rates of various kinds of land as returned in 1881-82. But the accuracy of both sets of figures is probably doubtful ; indeed, it is impossible to state general rent-rates which shall even approximately represent the letting value of land throughout a whole district.

Tenancy statistics.

The following statement compiled at the recent Settlement shows the number of tenants and the area cultivated by them. The rate of *mahsúl* prevailing is also given :—

Tahsil.	*Number and area cultivated by tenants.*				*Detail of tenants paying in kind alone.*						Total cultivated area.
	Paying in cash alone.	Paying in kind alone	Paying in cash and kind.	Total.	Mahsul.						
					½	⅓	¼	⅖	⅕	All others.	
Muzaffargarh—											
Number ..	354	5,460	5,996	11,810	1,783	2,493	296	815	..	73	..
Area ..	2,899	40,649	25,839	69,387	17,967	15,858	2,507	3,874	..	443	170,186
Alipur—											
Number ..	55	10,364	2,274	12,693	105	6,350	5,787	134	..	253	..
Area ..	165	44,500	9,638	51,303	194	26,309	20,361	785	..	3,489	121,312
Sananwán—											
Number ..	9,698	2,597	..	12,295	13	786	1,545	59	145	4,084	..
Area ..	36,486	11,618	..	48,104	58	3,321	6,844	334	475	15,717	107,769
Total—											
Number ..	10,107	18,421	8,270	36,798	1,901	9,638	7,628	1,008	145	4,410	..
Area ..	39,550	96,767	35,477	1,68,794	18,219	45,488	29,712	4,993	475	19,649	399,267

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Village Communities and Tenures.

Mundhìmàr tenants. Bùtemàr tenants. Charhàyat tenants.

(1). Those who have, by clearing the jungle and by bringing land under cultivation, acquired a permanent right to cultivate. These are called *mundhìmàr* or *bùtemàr*, and have, as a rule, been recorded at Regular Settlement as tenants with rights of occupancy.

(2). Those tenants who have been put in, with or without a term being fixed by proprietors, to cultivate land already cleared and fit for crops. These are called *charhàyat*. They have been usually recorded as tenants without rights of occupancy.

Tenants were classified according to the language of the Tenancy Act. Land is still so abundant that the occupancy status has no attraction for tenants. They prefer not to be tied to the land, and to be able to change their cultivation when they like. In the Sanánwán *tahsìl*, applications by tenants not to be recorded as having rights of occupancy were common, though they were by custom entitled to permanent possession. The share of the crop received by the tenant is called *rahkàm*. Tenants are eagerly sought after, and, as a rule, free from any attempt on the part of the landlord to extort from them. Every effort is made to retain them. Some landlords study to get their tenants indebted to them, in order to keep a hold on them.

Exceptional forms of agricultural status.

In addition to the usual forms of superior and inferior proprietor, and *mundhìmàr*, *bùtemàr* and *charhàyat* tenants with their respective shares in the produce, there are certain exceptional forms of agricultural status, rent and interest or mortgages, which require to be described.

Mahsùlkhor.

It often occurs that an inferior proprietor, from indolence, or inability to keep accounts and manage for himself, agrees with some third person, usually a village shop-keeper, that the latter shall receive the *mahsùl*, pay the Government revenue out of it, and keep the profit or bear the loss. Such a person is called a *mahsùlkhor*. This arrangement was very common before the Regular Settlement, and still exists.

Lichhàìn.

Lichhàìn means a cultivator who tills his land with borrowed bullocks, and pays the owner of the bullocks half of the *rahkàm*, or cultivator's share.

Anwàhndà.

Anwàhndà literally means " without working." Hence it means that share of the produce which a person connected with land receives without working or foregoes because he has not done work which by custom was incumbent on him, *e. g.*, A lends B money, and instead of getting interest in cash, receives a share in the produce. That share is called *anwàhndà*, because A gets it without working for it. When a landlord has cleared the jungle and brought land under cultivation himself, and then gives it to a tenant to cultivate, he takes an extra share of the produce, because he has himself done the work which the tenant should have done. This share is called *anwàhndà*, because the tenant did not do the work of clearing. The word *anwàhndà* of itself has no meaning without the history of the manner in which it accrued.

Lichh. Khuttì.

Lichh in its ordinary sense means the due of the inferior proprietor, and is synonymous with *kasúr* as already described. But *lichh* also means the interest due on a mortgage of land when the mortgagor continues in cultivating possession, whether it be paid in grain or cash. Another kind of *lichh* is *valwìn lichh*, *i. e.*, "returned *lichh*," which is also called *khuttì*. When land is mortgaged to a Muhammadan, and the conditions of the mortgage are that the mortgagee

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Village Communities and Tenures.

shall cultivate the land, he agrees to pay a small share of the produce to the mortgagor. This share is called *valwín lichh* or *khutí*. The use of *lichh*, to mean interest, and the practice of *valwín lichh*, are devices of Muhammadans to evade the charge of the receiving interest, and are now in vogue among Hindús as well.

Lekha mukkhi mortgages.

Lekhá mukkhí is the name of a kind of usufructuary mortgage in use. A debtor makes over his land to a creditor until the debt is paid from the produce of the land, or the debtor retains the cultivation and agrees to pay the proprietor's share to the creditor. In both cases the creditor charges the interest of the debt and expenses against the debtor, and credits him with the produce of the land or with the proprietor's share, until the debt is liquidated.

Area of holdings.

An Extra Assistant Commissioner, long resident in the district, considers that a holding of 50 acres of average land would put its proprietor in fairly easy circumstances. Anything larger would go to make him wealthy above the average. A holding of 10 acres would be looked upon as a very small holding for a proprietor. Tenant holdings are sometimes as much as 25 acres, but, as a rule, are below that amount. The same authority considers the "possessor of an "estate of 15 acres about as well off as a petty trader making Rs. 8 "per month."

Farm servants and labourers.

Farm servants, here called *ráhak*, are usually hired by the year, *i. e.*, from the beginning of Hárh to the end of Jeth. They are sometimes hired by the half-year. Besides the usual farm work, if the master be responsible for supplying labour on the canals, the servant is sent to do the work. The wages of a farm labourer consist of four parts—

Khádh, or diet ... From 1 to 1½ maund per month.
Kirhion .... Cash at 8 annas per month.
Bijraí .... A present at sowing and harvest.
Varsa .... A present of from 2½ to 3 maunds in a lump.

Clothes are sometimes given. The *ráhak* also gets fodder for one animal, and a share in the greens cooked for the master's family. He accompanies the family on pilgrimages and gets fed going and returning. The pay of a *ráhak* cannot be less than Rs. 7 or 8 a month. Reaping is usually done by labourers, hired temporarily. They get one sheaf in every forty as their wages. Cotton is picked by women and children, who get a share of what they pick as their wages. Winnowers are hired, and receive one-fortieth of the grain as wages. Indigo is churned by hired labourers, who get from Rs. 8 to 10 per month.

The persons employed as farm servants do not belong to any particular class ; where there is a family of several sons, some will stay at home and cultivate the family land, while the others go out as farm servants. People of all castes become labourers. Many of the "proprietors" and "tenants" are also field labourers ; "sweepers," "washermen" and "weavers" also supply a number of field labourers. It cannot be said that field labourers are in a condition distinctly inferior to that of the poorer agriculturists who cultivate holdings of their own ; those hired by the year or by the half-year are paid monthly, and have no need of an account with a village trader. The poorer agriculturists often go out as field labourers merely to get rid

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of the recurring responsibility of paying the land revenue, and put a tenant who will pay it in possession of their land to cultivate for a time. Those field labourers that are hired for the job, as winnowers, cotton-pickers, reapers and indigo-churners, are paid at once, and have no need to go to the village trader. On the whole the field labourer is better off than the poorer agriculturists.

Day Labourers.

The class of day labourers is composed mainly of wandering families of Patháns, temporary immigrants from Khurásán. They enter the district at the beginning of the cold season, and having stayed on through the winter and the *rabí* harvest, return to their homes for the summer. Such labourers are always paid in grain at rates which range from 10 to 12 seers (20 to 24 lbs.) per day. These rates are regulated entirely by custom, and there is no reason to suppose that they have risen of late years or are evincing any tendency to rise. The wages of labour prevailing at different periods are shown in Table No. XXVII, though the figures refer to the labour market of towns rather than to that of villages.

Village menials.

The following is a list of village menials showing the services they preform and the dues they receive, which it will be seen vary widely:—

Name.	Service.	Dues.
1 *Tarkhan* or carpenter ..	He provides wooden agricultural implements and domestic utensils, being supplied with the wood.	The lowest dues are 4 *chitaks* per maund in Muzaffargarh *tahsil*, and the highest 1 *seer* 8 *chitaks* in Sananwan *tahsil*. Per well the rate varies from 2 *seers* to 12 *seers*, from 2 *chitaks* to 4 *chitaks* of indigo, from 5 *seers* to 10 of *gur*. The rate is sometimes calculated per yoke of bullocks, and varies widely.
2 *Kumhar* or potter ..	He supplies pots for the Persian-wheel and earthen vessels for domestic use.	He receives from 4 *chitaks* per maund to 1 *seer* 4 *chitaks* per maund of grain; or per well, from 9 *seers* to 3 maunds 24 *seers*, or 4 *seers* to 5 of uncleaned cotton, and 2 to 4 *chitaks* of indigo, and 5 to 10 *seers* of sugar.
3 *Chaji* or winnower ..	He cleans the grain at harvest	He receives 7 *chitaks* to 1 *seer* 12 *chitaks* per maund of grain cleaned.
4 *Rakha* ..	He drives away the birds, and generally protects the unripe crops.	He receives 8 *chitaks* to 1 *seer* per maund of the crops protected.
5 *Mochi* or cobbler ..	He provides shoes for the family and blinders for the bullocks.	He receives from 7 *chitaks* to 3 *seers* per maund of grain, or from 3 maunds to 4 maunds per well, and 10 *seers* of uncleaned cotton. He is entitled to the skins of all animals dying in the village.
6 *Nai* or barber ..	He shaves and cuts the hair, and carries messages on occasions of death or marriage.	He receives from 4 to 15 *chitaks* per maund of grain, or from 20 *seers* to maunds per well, and 2 *seers* to 5 of uncleaned cotton.
7 *Lohar* or black-smith ..	He provides all iron agricultural implements that may be required, the material being supplied.	He receives 2 *chitaks* to 12 per maund of grain, per well from 10 to 28 *seers*, and 1 *seer* of uncleaned cotton.
8 *Charhoa* or washerman ..	He washes clothes ..	He receives from 2 to 5 *chitaks* per maund, or per well from 15 *seers* to 3 maunds.
9 *Dharwai* or weighman ..	He weighs the grain at harvest for distribution among the sharers.	He receives from 2½ to 14 *chitaks* per maund of grain, weighed, or 15 *seers* per well.
10 *Kotwal* ..	He attends to visitors and travellers, and assists the *chaukidar* at the time of collecting the revenue.	He receives from 2 to 12 *chitaks* per maund of grain, or from 5 to 6 *seers* per well.
11 *Mahassil* or *karawa* or factor	He attends to the proprietor's interest when the crops are being cut and garnered, putting a stamp on the grain heap to prevent its being tampered with.	He receives from 1½ *chitak* to 1 *seer* per maund of grain.

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Village menials.

	Name.	Service.	Dues.
12	*Chura; Kutana* ..	He makes ropes, provides the rope gear for the Persian-wheel, and the like.	He receives from 2 to 7 *chitaks* per maund of grain, or from 1 to 2 maunds of grain per well.
13	*Laihar* or mower ..	He reaps the standing crop and leaves it at the threshing floor.	He receives from 1 to 2 *seers* per maund.
14	*Mulla* ..	He performs religious rites for Muhammadans.	He receives from ½ to 8 *chitaks* per maund of grain, and from 8 to 16 seers per well from Muhammadans and Hindus alike.
15	*Brahman* ..	He performs religious ceremonies for the Hindus, for which he is paid, and he begs and gets alms from Hindus and Muhammadans alike.	His dues at harvest in Muzaffargarh *tahsil* are 16 *seers* per well, or from ½ *chitak* to 7 *chitaks* per maund.
16	*Mirasi* ..	He performs no service unless beating his drum and singing when he goes to receive his dues.	He gets from 1 to 2 *chitaks* of grain per maund in Muzaffargarh *tahsil* only, or 4 *seers* per well.
17	*Bhattyara* ..	He fetches wood from the fields on his donkey.	He gets 2 *chitaks* to 2 *seers* per maund, or 16 *seers* per well in Muzaffargarh only.
18	*Mohana* or ferryman ..	The *mohana* contracts with Government for the ferry, and transports *zamindars* who have land on both sides of the river, receiving in lieu of the fixed tolls dues at harvest.	The dues are 3 *chitaks* to 4 *chitaks* per maund.

Petty village grantees.

The last line of Table No. XVI shows the number of persons holding service grants from the village, and the area so held. But the figures refer only to land held free of revenue, which is by no means the only form which these grants assume. Sometimes the land is leased to the grantee at a favourable rent, or on condition of payment of revenue only; sometimes the owner cultivates and pays the revenue, making over the produce to the grantee; while occasionally the grant consists of the rights of property in the land, which, subject to the usual incidents, such as responsibility for revenue and the like, vest in the person performing certain specified services at such time and for so long as he performs them. These grants are most commonly made to village menials and watchmen on condition of or in payment for services rendered, to attendants at temples, mosques, shrines, or village rest-houses so long as they perform the duties of the post, and for maintenance of monasteries, holy men, teachers at religious schools, and the like.

Poverty or wealth of the proprietors.

Table No. XXXII gives statistics of sales and mortgages of land; Tables Nos. XXXIII and XXXIIIA show the operations of the Registration Department; and Table No. XXXIX the extent of civil litigation. But the statistics of transfers of land are exceedingly imperfect; the prices quoted are very generally fictitious; and any figures which we possess afford but little real indication of the economical position of the landholders of the district. The subject is discussed at some length at pages 498*ff* of the Famine Report of 1879, where actual figures are given for instances selected as typical. In forwarding these figures, the Settlement officer wrote as follows :—

"No material difference in welfare exists between tenants with occupancy rights and tenants-at-will in this district. The average area owned by proprietors is five acres. The average area cultivated by tenants is thirteen acres. Both proprietors and tenants have an area for grazing, which is practically unlimited. Both proprietors and tenants live in what is literally a hand-to-mouth way. Each harvest barely

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Village Communities and Tenures.

Poverty or wealth of the proprietors.

suffices for the wants of the half year, and is almost always forestalled by borrowing. In regard to their economic state and habits, the agricultural classes naturally group themselves into Muhammadans and Hindús; the Muhammadans being five times the number of the Hindús. Of the Muhammadan proprietors 70 per cent. are in debt. Of the Hindú proprietors 30 per cent. are in debt. It is very difficult to estimate what proportion the average indebtedness of the proprietors bears to the average yearly income. The lowest estimate in the materials before me says that the amount borrowed yearly is equal to 30 per cent. of the yearly income of the indebted proprietors. The highest estimate gives the debts as 80 per cent. of the yearly income. Of Muhammadan tenants 40 per cent. and of Hindú tenants 20 per cent. are in debt. The yearly debts of the tenants are equal to 20 per cent. of their yearly income. The cause of the difference between the numbers of the indebted among Muhammadans and Hindús respectively is to be found in the difference of the habits of each class. Muhammadans are mostly spendthrift and improvident. The Hindús are the reverse. Muhammadans are nearly always uneducated; Hindús are always more or less educated. Hindús usually avoid acts that would bring them within the reach of the criminal law, while Muhammadans supply almost the whole criminal population, and so incur the expenses which follow from being suspected by the police and being prosecuted. Muhammadans have only one source of income, *viz.*, agriculture. Hindús who own and cultivate land, almost always combine money-lending and trade with agriculture. Hindús acquire land as payment for debts, Muhammadans generally borrow money to buy land.

Causes of indebtedness.

"The causes of indebtedness are common to owners and tenants, and may be divided into two classes:—

"Physical causes arising from the special natural features of the district.

"The action of the agriculturists.

"The rainfall is so small that no crop will ripen from rain alone. Agriculture depends on the rising of the rivers and the inundation canals assisted by wells; excessive floods as well as failure in the regular rising of the river are ruinous to the agriculturist. Insufficient or irregular supply of water in the canals is a fruitful source of debt. The canals of this district have been very much neglected since British rule. In one *tahsíl* the indebtedness is distinctly to be traced to this cause. Most of the debts date from 1869 and the subsequent years. From 1869 to 1875 the canals were not properly cleared, and consequently did not fill in the proper season, ran irregularly, and stopped flowing early. But the chief cause of the indebtedness lies in the habits of the people. They are very careless and lazy farmers; I do not suppose that the farming is very good anywhere in the Panjáb, but the bad farming in this district at once attracts the notice of the native officials who come from the eastern and northern parts of the Panjáb, and is a constant subject of remárk. The agriculturists are wasteful in harvesting the crops and in preparing their indigo and sugar, and are careless in disposing of their produce, especially in not looking out for the best prices and in not retaining a stock for food and seed. It is an almost universal institution that shop-keepers should take the whole of the Government share of the crop and pay the cash revenue for the agriculturist. The Government share fixed by custom is one-third or one-fourth of the crop, and often is as high as one-half. The cash revenue is equal to about one-eighth. The large profits made by the shop-keeper on a transaction of this kind are evident. They neglect their bullocks, do not clothe them in winter and underfeed them; when a bullock comes from work, an armful of uncut and unwashed turnips are

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Village Communities and Tenures.

Causes of indebtedness.

thrown before him. The bullock's teeth and lips grasp the round turnips with difficulty. It takes a long time for him to get a meal, and when it is eaten, he has taken in a quantity of earth which was clinging to the turnips. The consequence is that the bullocks are very soon worn out, and as the district does not breed its own bullocks, they have to be imported at a great cost.

"The agriculturists are very extravagant. They spend sums beyond their means at marriages, betrothals, circumcisions and funerals. They pay constant visits to shrines and places of pilgrimages, and make offerings there which they cannot afford. This part of the Panjáb is overrun by religious impostors of different kinds, and the agriculturists make them presents out of all proportion to their incomes, and vie with one another in the largeness of their gifts. Persons who cannot afford to do so, keep saddle horses. Large sums are spent in womanising, lawful and unlawful.

"One great cause of debt is debt. The crops have generally been forestalled. When they are harvested, the creditors carry off the whole, and the agriculturist has to begin again borrowing for his daily wants, and he borrows under very disadvantageous circumstances. In the Alípur *tahsíl* when cash is borrowed, $2\frac{1}{2}$ annas is deducted as interest and *chilkána*, and after a year a balance is struck, and one-half is added to the balance. Thus if a person borrows Rs. 20 the loan is entered as Rs. 23-2-0, and if nothing is paid during the year, Rs. 11-9-0 is added to it and the debt is brought forward into next year's accounts as Rs. 34-11-0. There is a ruinous practice called *bhanautí* in practice, which can best be described by an instance which came to my knowledge this year. *A* borrowed money in December-January to pay the *kharíf* instalment of land revenue, promising to repay the loan in June-July in grain at the rate of a *path** of wheat for every Rs. 32 borrowed. The usual price of a *path* of wheat in June-July is Rs. 55. In the year in question the market price was Rs. 85. I have known instances of rich agriculturists who had money in their houses, forestalling the wheat crop by *bhanautí*, in order to pay the *kharíf* instalment of land revenue, rather than pay money out of their houses because they thought it unlucky.

"It is not bad farming or extravagance alone so much as improvidence that makes the agriculturists indebted. It is contrary to their habits to keep ready money by them. If a man makes a few hundred rupees more than his expenses, he will not keep any part of it for a bad year. He at once buys more land or more bullocks, or ornaments, or a wife. He will do anything rather than keep the cash. If then there is a bad harvest next year, he must go to the money-lender. No agriculturist ever has a balance to the good with his banker. Every one works with a balance to the bad, and trusts to the harvest to put him right. The money-lending class is well able to take advantage of the extravagance and improvidence of the cultivating class. There is a local proverb in use among the former on the wisdom of keeping the latter in debt, *i. e.*, *Jat te phat baddhá change;* An agriculturist, like a wound, is better when bound."

"There can be no doubt that the continued bad farming, extravagance and improvidence of the agricultural classes has produced the present state of indebtedness. But if we go further and ask what caused the bad farming, extravagance and improvidence, the answer is that the people were never trained for the position in which they were placed by our Government, and were never fit for such a position. Under former Governments they were kept, as regards agriculture, in a state of tutelage. They were quite unaccustomed to manage for themselves. The Government

* A measure of grain equal in weight to about 32 maunds.

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Village Communities and Tenures.

Causes of indebtedness.

kárdárs did every thing for them, made them cultivate the land, made the Hindús lend them money and seed, and made the borrowers repay. The agriculturists were pitted against one another to cultivate. If one man did not cultivate his land, it was taken from him and given to another who could cultivate. After annexation his minute superintendence was withdrawn. The agriculturists were introduced for the first time to the name and responsibilities of proprietorship, and a system was introduced which enjoined the exact contrary. "Don't "interfere with the distribution of the assessment or the internal manage-"ment of the villages, the people do this much better themselves," was the order. The agriculturists who had for generations been accustomed to have every part of their economic details done for them by Government officials, were as helpless as a child, which can hardly walk when deprived of the chair on which it leaned, and the money-lender stepped into the place which the former Governments occupied. This, I believe, to be the true origin of the indebtedness in this district, and the neglect of the canals did the rest.

"The indebtedness in this district is greater than in any district with which I am acquainted. I append some very true remarks of Mr. Lyall's on the subject, which he made when reviewing the Assessment Report of the Alípur *tahsíl*. 'I quite agree with Mr. O'Brien's remarks as to the indebtedness of the agriculturists, and the faults in their character which are its main cause. The same faults are attributed generally to the Muhammadan land-holders of all this southern corner of the Panjáb, but they are found in this *tahsíl* in a very exaggerated form. The heavy floods and the fever which follows have something to do with it. The almost universal prosperity of the Kirár land-holders is proof that there is nothing crushing in the general pitch of the assessment. But as the Biloches, Saiyads and Jats say, it would be folly to expect them to alter their characters and habits and rival the thrift and frugality of the Kirárs. These Kirárs are the Jews of the country, and have a special natural aptitude for earning and saving money. The general character of the agriculturists must be considered in assessing, but from what I have seen here and in Multán and Dera Ghází Khán I do not believe that a very light assessment would tend to get them out of debt.'"

CHAPTER IV.

PRODUCTION AND DISTRIBUTION.

SECTION A.—AGRICULTURE, ARBORICULTURE AND DOMESTIC ANIMALS.

Chapter IV, A.

Agriculture, Arboriculture and Domestic Animals.

General statistics of agriculture.

Table No. XIV gives general figures for cultivation and irrigation, and for Government waste land; while the rainfall is shown in Tables Nos. III and IIIA and B. Table No. XVII shows statistics of Government estates, Table No. XX gives the areas under the principal staples, and Table No. XXI the average yield of each. Statistics of live-stock will be found in Table No. XXII. Further statistics are given under their various headings in the subsequent paragraphs of this chapter. Land tenures, tenants, and rent, the system of agricultural partnerships, and the employment of field labour have already been noticed in Chapter III; while rainfall has been discussed in Chapter I.

Soils.

The following are the well-known divisions of soils. The classification is based on the proportions in which sand and clay are combined in the soil. Soil impregnated with salt has a separate name. Every soil is underlaid with sand at a greater or less depth :—

1. The best soil is *milk*. It is a rich friable loam of a soft brown colour, and produces good crops of all kinds. The substratum of sand lies at a considerable depth.
2. *Gas* or *gasàr* ranks next to *milk*, from which it differs in containing a greater admixture of sand.
3. *Draman* or *dramar* consists of a thin layer of clay on the surface with sand below. It requires constant irrigation, but with plenty of water produces the best crops of indigo. It is easily exhausted, and after bearing a crop is often allowed one or two years to recover before another crop is grown.
4. *Retlì* or *taplì* is a soil in which sand preponderates largely. It is not, however, necessarily an inferior soil; with abundant irrigation, it bears first-rate wheat and indigo. The wheat crops in the *thal*, where this soil abounds, if the rainfall is large, are heavier than in any other part of the district.
5. *Rappar* or *rap* is a hard stiff black sour clay soil. It dries slowly and splits into large clods as it dries. Seed germinates slowly in it, and it requires plenty of irrigation to bring a crop to perfection. A local proverb describes the esteem in which it is held :—

   "*Rappar Rahàwan maghaz khapàwan.*"
   "To cultivate *rappar* is to waste the brain."

Chapter IV, A.

Agriculture, Arboriculture and Domestic Animals.

Soils.

Still *rappar* bears good crops of rice and *sànwak* or *sanwak*.

6. *Kallar*, *kallar shor* and *kallàrasi* is a soil impregnated with salt. One certainly does see some very ugly *kallar*, but it is a much maligned soil. All lands in the district contain salt, and even the best sugarcane land will get the powdery surface which denotes *kallar*, if left uncultivated for a year or two. Though *kallar* shows itself in a salt efflorescence, yet it is here distinct from that waterlogged condition of soil known in Hindustán as *reh*. In this district canal-irrigation cures *kallar*. The waterlogged state of the soil caused by percolation has no particular name, but the excessive percolating water is called *somàn*, and produces all the bad effects on crops which are described in the *reh* blue books and pamphlets.

On the whole, the soils of this district are good, so uniformly good indeed that the divisions are lost sight of. Land is productive or the reverse according as it gets abundant or scanty irrigation. Though the Muzaffargarh farmer will not admit that his soils or indeed any thing else is good, still the general excellence of the land forcibly strikes experienced Settlement officials from the Panjáb.

Division of the district in regard to agricultural operations.

With reference to its agricultural operations, the district consists of three parts, a division which is based on the description of irrigation—

1. The alluvial tract, comprising upwards of one-third of the cultivated land, and depending for its irrigation on the rising of the rivers assisted by canals in about one-seventh of its area.
2. The canal tract, comprising more than half the cultivated area of the district, and dependent on inundation canals assisted by wells.
3. The well tract, containing about one-sixteenth of the cultivated area of the district, and entirely dependent on wells.

Artificial irrigation—Wells.

As already stated, the annual inundations supply natural irrigation to about 150,000 acres. The rain-fall is so small that no crop can be grown dependent on rain alone. The means of artificial irrigation are wells and canals. Wells are of two kinds. Those lined with masonry (*pakkà khùh*) and those lined with either logs or wattles, which are called *kharoràs*: a well lined with logs is called *ghat dà kharorà*, a well lined with wattles is called *laì dà kharorà*, because the wattles are made from the *laì* bush (*Tamarix dioica*). No wells are unlined with either masonry, timber or wattles. The soil is so fine that unlined wells cannot be made. The wells are all worked by the Persian-wheel. Persian-wheels (*jhalàr*) are also erected on the banks of canals, rivers and tanks. There were 11,802 wells in the district in 1874-75, of the following depths to the surface of water:—

11,420 wells under 20 feet.
355 wells from 20 feet to 30 feet.
27 wells from 30 feet to 40 feet.

No wells are deeper than 40 feet. The depth is very uniform, varying only from 9 to 12 feet in the greater part of the district.

Chapter IV, A.

Agriculture, Arboriculture and Domestic Animals.

Artificial irrigation—Wells.

The depth is least in the south of the district and on the banks of the rivers. In the *thal* the depth is greatest, and averages 24 feet. A well lined with masonry costs from Rs. 225 to Rs. 381, a well lined with timber Rs. 125, a well lined with wattles Rs. 35 to Rs. 90, and a *jhalàr* lined with masonry Rs. 50. As a rule, four pairs of bullocks costing Rs. 80 a pair are used per well. The gear of a Persian-wheel costs Rs. 40. In this district a well unassisted by other sources of irrigation irrigates 17 acres, a well assisted by *sailàb*, 21 acres, and a well assisted by canal, 23 acres. If the cultivator be intelligent and hard working, or if the shareholders are united, a much larger area can be irrigated.

"*Akl bàjhùn khùh khàli*" = Without wisdom the well is empty.

Canals.

There are only 24,632 acres of unassisted well irrigation in the district. This area is equal to six per cent. of the total cultivation.

About 200,000 acres of cultivation are irrigated by inundation canals. These in good years flow from the 15th of April to 15th September, occasionally a fortunate set of the river or greater activity than usual in clearing enables a canal to flow all the year round. They have been fully described in Chapter I; while their management is discussed in Chaper V.

Area irrigated.

The area irrigated by them has been measured four times hitherto with the following results :—

		Acres.
At Regular Settlement in 1873-75	...	203,666
By Canal measurement in 1877	...	205,000
" " in 1878	...	210,206
" " in 1879	...	186,051

The areas irrigated by the Chináb and Indus Canals, respectively, at the Regular Settlement survey were as follows :—

		Acres.
Chináb canals	...	37,115
Indus canals	...	166,551

They are utilised in three ways—(1) by direct overflow from water-courses ; (2) by means of dams, which raise the level of the water till it overflows the canal banks ; (3) by Persian-wheels (*jhalàrs*) attached to the bank. The first method, which is called *paggù*, is most esteemed, as being at the same time the most copious, the most under control, and involving the least possible amount of expense and labour. It can only be practised in land sufficiently low to admit of water-courses being carried over them at a high level. The second method has this objection, that by it the country is indiscriminately flooded. In estimating the comparative excellence of the two sources of canal irrigation, *viz.*, the Indus and Chináb, the people are inclined to give the preference to the former, both as being more fertilizing and more abundant, though no doubt most of the ravages effected by extensive inundation may also be traced to this impetuous river. The reason of this preference may perhaps be found in the fact of the bed of the Indus lying higher than that of the Chináb (consequent, it is supposed, on the gradual slope of the country from the skirt of the hills eastward) and the consequent tendency of the canals to fill better and earlier to the east. It will have been seen that three-fourths of the canals come from the Indus, though the river affects little more than half the length of the district.

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Table No. XXII shows the number of cattle, carts, and ploughs in each *tahsíl* of the district as returned in 1878-79. The implements do not differ from those in use in the rest of the Panjáb; but their names and those of agricultural operations, are Sindhí, or peculiar to the Jatkí language.

Agricultural implements and appliances.

To cultivate a small holding, say of 15 acres, two yoke of oxen are required, costing at the least Rs. 60 or Rs. 80 per pair. The wood-work of a well, if made of *kikkar* or *farásh*, would cost about Rs. 40, if of *shísham*, Rs. 50 or Rs. 60. The well ropes and pots, which require frequent renewal, cost about Rs. 10 a year. The other implements would be one or two ploughs, one or two yokes (*panjálí*,) one or two rakes (*jandra*), a wooden roller (here called *maira*), a mattock (*kahí*), a smaller kind of mattock (*wahola*), a sickle (*dátrí*), an axe (*kulhárí*), locally called *kuhárí*. The cost of these tools would be about Rs. 10 to Rs. 12. The value of the well wood-work, bullocks, and ordinary implements together would be about Rs. 125. It should, however, be added that the cost to a villager of these implements would be much less, as he would probably get the wood from the village wastes, and the village blacksmith and carpenter would be recompensed, not in money, but by a payment of grain at harvest.

Rotation of crops and fallows.

In the alluvial tract no rotation is observed, nor is it necessary. The strength of the soil is renewed every year by the deposit which the rivers bring down. In the canal and the well country the necessity of changing the crop is thoroughly understood. The general practice is to divide each estate into two parts. In one part, *kharíf* crops are sown, in the other *rabí*. The following year, *kharíf* crops are sown in last year's *rabí* half, and *rabí* crops in last year's *kharíf* half. This alternation is called *dúpar*. There are exceptions to this rule, especially in the richer lands and where manure is abundant. In sugarcane lands the rotation is generally turnips, sugarcane, indigo and wheat. These lands are always under crop, and the strength of the soil is maintained by heavy manuring. Wheat and *barley* are believed to do well after indigo and poppy. Wheat, cotton or melons thrive after sugarcane. *Juár, bájra, moth, múng* and *másh* do well after wheat and barley. The five *kharíf* crops just mentioned are usually the end of a series of crops. After any of them the soil is considered to be exhausted, and to require renewal by manure and constant ploughing. The people appreciate repeated ploughings as a restorative. Their expression is that the mouth of the soil is opened by the ploughs, and attracts the sun and moon. In the richer parts the land is never allowed to lie fallow. Where manure is scarce, land is cultivated every alternate year. Where the soil called *draman*, which is easily exhausted, exists, it is sometimes allowed two or three years' rest between each crop. All rules of rotation and fallows are liable to be broken if the canal-running season is prolonged. Like inundation-water, canal-water is so rich in silt that it manures as well as irrigates.

Manures.

The alluvial tract is never manured. The deposit renews its strength. In only one case is inundation hurtful; that is, when the flood deposits its silt on the land nearest the river bank, and as it finds its way inland, flows over salt land which it imbibes. When in

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Manures.

this state it is called *kála páni*. In the remainder of the district the use of manure is general. The manures in use are—

1. Farm-yard manure.
2. Indigo refuse called *valh.*
3. Clay from the canal spoil banks.
4. Sand from the *thal* sandhills.

The two last kinds are known as *pana*. Manure is applied by being worked into the soil. Cattle are tied in lines called *dhára*. Sheep and goats are penned on it. In the *thal* a fee of a quarter of a ser of grain will procure the services of a score of goats and sheep for a long winter-night. The fee is called *áhalí*. Manure is pulverized and applied by top-dressing to growing crops. In this state it is called *chhána*. Itis applied by handfuls to young plants. The name for this is *chungí devan.*

Principal staples.

Table No. XX shows the areas under the principal agricultural staples. The remaining acres under crop in 1880-81 and 1881-82 were distributed in the manner shown in the margin.

Crop.	1880-81.	1881-82.
Kangni ..	200	801
China ..	752	813
Mattar ..	26,343	32,388
Mash (urd) ..	752	479
Mung ..	136	59
Massar ..	5,831	6,382
Coriander ..	14	1
Chillies ..	124	167
Other drugs and spices	2,018	47
Linseed ..	1	..
Mustard ..	14,016	13,099
Til ..	6,281	5,584
Tara mira ..	5,231	3,557
Hemp ..	1	1
Kasumbh ..	56	40
Other crops ..	3,861	3,568

At last Settlement the following were found to be the chief crops grown :—

Kharif.	*Acres.*	*Rabi.*	*Acres.*
Cotton	... 29,714	Wheat	... 201,497
Indigo	... 20,830	Peas	... 25,385
Juàr	... 20,817	Gram	... 12,627
Bàjra	... 17,947	Turnips	... 12,500
Rice	... 10,276	Barley	... 10,962
Sugarcane	... 4,349	*Ussùn*	... 8,545
Moth	... 4,988	*Mauhrì*	... 4,245
Til	... 4,081		

Kharif crops. Cotton.

Cotton is grown in evey part of the district except the inundated lands. The land is prepared in February and March. Five to seven ploughing are given, and the clod-crusher is dragged over the ground after each ploughing. The seed is prepared by being rubbed in cow-dung, and then dried. The best time for sowing is April. The seed is sown broadcast, and, after being ploughed in, the land is divided into beds of a suitable size for watering. Two irrigations are then given at a short interval from one another. When the young plants are about two feet high, a plough is driven lightly among them to loosen the soil. The cotton ripens at the end of September, and picking goes on from them till December. Cotton is picked by women every eighth day. They receive about one-sixteenth of what they pick as wages, which are called *bhánjí*. The first cotton-picking is called *láwin pheran*, and each picking is called an *oá*. Four to eight sers of seed are sown to the acre, and the outturn is about five maunds. The enemies of the cotton crop are *múlá*, a blight that begins at the stem and spreads over the plant, the soil becoming water-logged (*soma*), and a red worm that attacks the cotton in the pod.

Indigo.

Indigo grows only in the richest soil, but has this advantage, that it produces fine crops in poor *draman* land. The land is prepared in

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Indigo.

February and March, and the seed is sown from March 15th to May 15th. Indigo is usually sown every year, but it is possible to get crops for three years off the same plants. In its first year it is called *rop*, in the second *mundhi*, and in the third *trundhi*. Indigo is ready for cutting from July 15th to September 15th. It is in its prime when it has been from 12 to 15 days in flower. If the flowers fade and become yellow before it is cut, the outturn will be small. It is cut in the morning and carried in bundles to the vats, where it remains till the afternoon. Then the churner (*vilora*) comes and puts the indigo into the vats, and weighs it down with heavy logs of wood. Water is turned on, and the vats are filled two-thirds full. The vats are in sets of three, two large and one small. A set of vats is called a *jorí*, and a number of sets together, a *khárha* or *akhárha*. When one watch of the night remains, the indigo has been sufficiently steeped. The churner takes out the plants, and, with a churning-stick called *madhání*, churns the water for about two hours. The sediment is allowed to sink to the bottom of the vat, and the water is run off. The sediment is then placed in the small vat, and is allowed to settle again. Then the water is run off a second time. The sediment is removed, and made into cakes called *gítí*, and dried. At each churning a pair of vats produce from 1½ to 3 sers of indigo. The preparation of the indigo is most carelessly done. The indigo is soaked in muddy water from a canal. While the cakes are drying, no precautions are taken to prevent sand and earth being mixed with the indigo, and some people deliberately mix sand with the indigo. The consequence is that, though this district should produce better indigo than Bengal, because there is little rain, which is the curse of the Bengal planter, Muzaffargarh indigo fetches only from Rs. 40 to Rs. 90 per maund, while Bengal indigo sells for Rs. 200. If indigo is grown for seed, it ripens in November and December. It sells for Rs. 2-8 to Rs. 3 per maund. Sixteen sers of seed are sown to the acre, and the outturn is fourteen sers of indigo dye. The stalks and leaves, after being taken out of the vats, are called *valh*, and form a valuable manure.

Juár.

Juár is sown for fodder in March and April, and for grain in July and August, but in the *thal* a second sowing is made for fodder, in July. The grain ripens in October, and, while ripening, is protected from birds by men on high platforms with slings and crackers. The ripe ears are cut off and threshed. A maund of seed is sown to the acre, and the outturn is from four to six maunds per acre.

Bájrá.

Bájrá is sown from July 15th to August 15th. It is protected while ripening like *juár*. When the ears are ripe, they are cut off, and the stalk is left standing. The stalks of *bájrá* are never cut and stored for fodder like *juár*, but are left standing for the cattle to eat, and great waste is the result. Eight sers of seed are sown to the acre, and the outturn is from four to seven maunds.

Rice.

Rice is sown from 15th April to 15th May in nurseries, which are manured a hand-breadth deep with ashes, or finely pulverized manure (*páh*), and which are very carefully watched and weeded when the seedlings are about eight inches high, which they become in a month. They are planted out at the distance of a finger from one another in well prepared land in which water is standing. This water is allowed to dry up once, but after that the plants are kept

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submerged. Rice is one of the few crops which is carefully weeded. It ripens from August to October. The grain is extracted by the sheaves being beaten against a log or a bank of prepared clay. It is firmly believed in the south of the district that if any calamity happen to a rice crop it will turn into *samúka*. The outturn of rice is from eight to ten maunds per acre.

Sugarcane.

Sugarcane is grown in every part of the district except the *thal* and the inundated tracts, but, as it requires capital and abundant manure, it is mostly found in the neighbourhood of towns. The selection of land for the next year's sugarcane is generally made in land which has just borne wheat. Beginning from May, the land is ploughed from four to five times during the summer. After each ploughing the land is rolled and levelled. It is then heavily manured. Between September and January a crop of turnips is taken off the land. The local theory is, that turnips do not exhaust the land. The truth is that fresh unrotted manure is used, which requires the extra handling and watering caused by raising a crop of turnips to make it sufficiently decomposed to be beneficial for sugarcane. After the turnips have been removed, the ground is ploughed eight times more and rolled. The sugarcane is then sown in February and March. Canes for seed have been stored in mounds covered with earth called *tig*, since the last year's harvest. These are now opened, and the canes are cut into pieces with one or two knots in each. A plough, which has a brick fastened across the sole to make a wide furrow, is driven through the ground. A man follows, who places the pieces of sugarcane continuously in the furrow, presses them down with his feet, and covers them with earth. Then a log of wood called *ghíal* is dragged over the field. After planting the only care which sugarcane requires is constant watering and hoeing. Judging from the accounts of other countries, hoeing is not done often enough. Two hoeings are considered sufficient. Sugarcane is cut and crushed from the end of November to the end of January. The double-roller crusher is always used. In the mode of crushing and the management of the labour required, this district does not differ mu ch from the rest of the Panjáb, but a few points may be noted. There are ten attendants on the crusher and *gur*-boiler. The crusher is worked from midnight to 10 A. M. This time is chosen as less severe on the animals than the day, and also because fewer visitors come at this time, it being *de rigueur* to give every caller as much juice and cane as he can eat, drink and carry away. It is very difficult to estimate the net profits of growing sugarcane. Each owner extracts his own juice, and makes his own *gur*. The wages of the workmen are paid in every possible form. For instance, the *dhora*, or man who puts the canes into the crusher, gets one blanket and a pair of shoes; when crushing begins, a quarter of a sers of *gur* and a *chhiták* of tobacco per day, Rs. 4 and four sers of *gur* per month; a present of from Re. 1 to Rs. 2 when the work is finished, and fifteen sers of wheat under the name of *bijráí*. Then, again, some attendants are paid by the *kachcha* month, and some by the *pakka* month. A *kachcha* month is a calendar month. A *pakka* month is when a sugar-crusher has been worked thirty times, and each time has extracted ten maunds of *gur*. A *pakka* month may occupy two

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Sugarcane.

calendar months or more. We get into more certain ground when the owner of the cane has no sugar-crusher. He pays the owner of the crusher one-third of the outturn of *gur*, the owner of the crusher supplying all attendants and animals required for working it. With the best knowledge that he had at his disposal, Mr. O'Brien calculated for assessment purposes that the average net profits of sugarcane per acre were Rs. 53. An intelligent *zaildár* and sugar-grower of Jatoí told him that the net profits of a successful crop were Rs. 200 per acre. The Extra Assistant Settlement Officer, who was a land-owner and sugar-grower, estimated the outturn at fifteen maunds of *gur* per acre.

Moth.

Moth is grown only in canal-irrigated lands, especially in the *thal*. If intended for grain, *moth* is sown in June and July; if for fodder, it is sown in August. A single ploughing is considered enough for moth.

Til.

Til is sown in August, chiefly in *sailába* lands. One, or at most two, ploughings are considered enough. *Til* ripens in November.

Samúka.

Samúka is a *kharíf* crop that deserves mention from the mode of its cultivation. As the rivers recede in August and September, they leave large flats of quick-sand, or rather quick-mud, which will not support a man. The sower, taking a *ghara* of seed, enters the mud, supporting himself on the *ghara* and scatters the seed over the mud. As the mud dries, the plant springs up and produces grain in October. The grain is small and inferior. Kirárs eat it on fasting-days. The straw is considered excellent fodder.

Rabi crops. Wheat.

Wheat is grown in every part of the district. The land is ploughed seven times. On the banks of the rivers, if the alluvial deposit be friable and soft, one or two ploughings are considered enough. The fifteenth of Kátik, which corresponds to the end of October, is the day for beginning to sow wheat, and sowing should be over by the fifteenth of Manghir or the end of November, though in practice it continues throughout December. Drill-sowing is preferred in the alluvial lands, and broadcast sowing in land. The essentials for a good crop of wheat are popularly considered to be—

1. Sowing in Kátik.
2. Watering in Poh.
3. Top-dressing in Manghir.

Wheat is watered from three to nine times. The number of waterings depends on the kind of soil, and on the weather. Green wheat is largely used for fodder, and while the grains are tender, the ears are roasted and eaten by human beings. The name of wheat so prepared is *ábhún*. Wheat is liable to be attacked by the following diseases or blights :—

Dhanak.—In March and April the grains shrivel up, and becomes curved and black.

Kání, or smut.—The grains become black, and turn to a substance like ashes.

Ratti, literally redness.—The whole plant becomes yellow and shrivelled. It is said to be caused by extreme cold.

Jhallá, a hot westerly wind that scorches up the crop.

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Rabi crops. Wheat.

The weeds noxious to wheat are *bhúkal*, *jadaul*, *jawánh* or camel-thorn, and the thistles called *lehú* and *kandiári*. The day for beginning to reap wheat is the first of Baisákh, about April 11th. Reapers are called *láihár*, and their wage is *lái* or *lávi*, nominally one sheaf in every forty. But the reapers scheme to make their sheaves large, and their share is now estimated at one-twentieth of the crop. Each day's reaping is carried in the evening to the threshing-floor called *pir* or *báhjar*, and in the north *khalwára*, and is trodden out by oxen tied to a stake in the centre. The action of the oxen is helped by a heavy log, called *phalla*, being dragged by them as they move round. The cultivators rarely winnow their own wheat. They engage kurtánas, mochís and chúhrás to do it, and will sit still and see the corn and straw destroyed by rain rather than winnow themselves, if a winnower cannot be obtained. The heap of cleaned corn is called in the north *dherí*, and in the south, *bár*. It is divided among the various claimants, and as the cultivator has postponed paying his bills till harvest time, he appropriately uses the proverb.

Bár cháwan te Kiámat áwan.
Dividing a heap of corn is as bad as the Judgment Day.

Kinds of wheat grown.

Wheat is divided into *kinjharí*, or bearded, and *rodí* or beardless (literally bald); and into red and white. Other kinds are *pamman*, the grains are longer and thicker than any other kind. It is cultivated as a luxury, and used for parching, for making the edible called *ghunghnián*, and vermicelli. *Mendhiánwáli* or *daádí*, the ear is small and curved. The grains are small, white and curved. It is so named because the grains being close set are supposed to resemble the plaits of a girl's hair.

Amount of seed and outturn.

If the sowing is early, *i. e.* in Katik, six *páís*, which equal one maund of seed, are sown to the acre. If the sowing is late, *i. e.*, in Manghir and Poh, eight *páís*, which equal one maund twelve sers, are sown to the acre. The amount of seed is less in drill than in broadcast sowing. The outturn of wheat is from six to ten maunds per acre.

Barley.

The cultivation of barley closely resembles that of wheat. In the south of the district a large-eared purple-grained species is grown which is called *indargan*. This is a different plant from the *indargan* of Stewart's Panjáb Plants, page 142. It is grown as a delicacy, and is chiefly used for parching.

Peas.

Peas are sown in *sailába* land in October and November. One or two ploughings are considered enough. They are used as fodder, and the green pods are roasted and eaten under the name of *dadhrián* and *ámián*. When ripe, they are used for *dál*, or ground and made into bread. Peas that grow up of themselves are called *pokhí*. To sleep in a pea field is believed to produce a kind of paralysis called *manda*, and a diet of peas causes the disease known as *wá*. Pea bread is considered very satisfying. A quarter of a ser of pea bread will satisfy a man to the extent of inducing sleep. From 20 to 30 sers are sown to the acre, and the outturn in grain is from three to five maunds.

Gram.

Gram is sown in *sailába* land during October. One or two ploughings are sufficient. The seed is sown broadcast. The young leaves are known as *phallí*. They have a pleasant acid taste, and are eaten as a vegetable. Gram ripens in April. The pods are

roasted and eaten under the name of *úmín* and *dhadhrí*. *Amín*, plural *ámián*, is used in the north, *dhadrí* in the south. *Amín* is said to be derived from *ham chuninbád* "may it be like this," because gram ripens first of the *rabí* crops. Ten sers are sown to the acre, and the outturn is from three to five maunds.

Turnips.

As already described under sugarcane, turnips are sown to prepare the land for a *kharíf* crop. The seed is sown in September, and the turnips are ripe in January. They are mostly used as fodder, and ripen just in time to relieve the failing stocks of other kinds of fodder. The leaves, stalks and roots are eaten as a vegetable, and the root is cut in pieces and dried for summer use. From the seeds is expressed a bitter oil. The plants intended to provide seed for next sowing are prepared in a peculiar way. When the plant is in its prime, the leaves are cut off two inches from the root, and the root is deeply scarified. It is then watered, and sends up a fine flower stalk. The wonder is that the plant survives such ill usage. A turnip prepared in this way for seed is called *dákún gonglún*. *Ussún* is the *tára mírá* of the Panjáb (*Brassica eruca*). It is sown in September. When sown alone or with *másh*, it is intended that the seed should ripen. When sown with peas or gram, it is intended for fodder. One or two ploughings are sufficient. While green, it is eaten as a vegetable. *Ussún* ripens in March and April. The sheaves are collected on a piece of hard ground, and the seed thrashed out with sticks. The oil extracted from the seed is used for burning, anointing, and making sweetmeats. In very hot weather, *ussún* is mixed with bruised barley, and wetted and given as a cooling food to buffaloes. Four sers are sown to the acre, and the outturn is from one to two maunds. The belief that *methra* seed, when sown after noon, comes up *ussún*, has before been mentioned. A plant of *ussún* is like a turnip which has gone to seed, and *methra* is *Fenugreek*.

Ussún.

Other crops of the *Brassica* order.

The other plants of the *Brassica* order cultivated in this district are *arhion* or *ahur* mustard (*Brassica juneca*); *sarhion*, Panjábi *sarron* (*Brassica campestris*); *sathrí*, a plant of the *Brassica* order, which is called *sathrí* because it ripens in *sath* (sixty) days.

Mohrí or *mauhrí*.

Mohrí is *Ervum lens*, Panjábi *masar* and *masúr*. It is sown in *sailába* land at the end of October. It is sown alone and with barley broadcast and in drills. If both *mohrí* and barley are sown broadcast, the *mohrí* is sown first and the barley afterwards. If drill-sowing is chosen, *mohrí* and barley are sown in alternate furrows. Its young leaves like gram are called *pallí*. It ripens in April, and is made into *dál*. It is reckoned a humble valueless crop. A proverb on swaggerers says—

Dál mohrí dí dam puláo dá.
"He is only *mohrí dál* and gives himself the airs of a *pulao*."

It is believed, like *methra*, and *ussún*, that, under certain circumstances *mohrí* turns into a seed called *rári*. Sixteen sers are sown to the acre, and the outturn is four maunds.

Average yield. Production and consumption of food grains.

Table No. XXI shows the estimated average yield in lbs. per acre of each of the principal staples as shown in the Administration Report of 1881-82, while the outturn of some of the most important has been noticed above while describing them. The average consumption of food per head has already been noticed at page 52.

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Average yield. Production and consumption of food grains.

The total consumption of food grains by the population of the district as estimated in 1878 for the purposes of the Famine Report is shown in maunds in the margin. The figures are based upon an estimated population of 295,547 souls. On the other hand, the average consumption per head is believed to have been over-estimated. A rough estimate of the total production, exports, and imports of food grains was also framed at the same time; and it was stated (page 152, Famine Report) that a very extensive export took place to Sindh *viâ* Multán and Dera Ghází Khán.

Grain.	Agriculturists.	Non-agriculturists.	Total.
Wheat ..	586,928	641,344	1,228,272
Inferior grains ..	599,971	195,966	795,937
Pulses ..	117,385	53,446	170,831
Total ..	1,304,284	890,756	2,195,040

Fruit.

The date palms of the district have already been described in Chapter I (page 23). The Muzaffargarh dates are celebrated in the neighbourhood; and the mangoes have considerable local reputation.

Arboriculture and forests.

Table No. XVII shows the whole area of waste land which is under the management of the Forest Department. The whole area is unreserved. The following note on the forests of the district has been furnished by Mr. Shakespear of the Forest Department through the Conservator of Forests :—

"*Bet Isanwála*, 7,998 *acres*; *Dándiwála* 952 *acres*; *Bet Ranúja*, 1,371 *acres*; *Bet Sohni*, 765 *acres*.—A group of forests, in the vicinity of the Indus river, 10 to 12 miles south-west of the *tahsíl* town of Sanánwán. Under departmental supervision since 1877-78. Camels, goats and sheep excluded from browsing from same year. Grazed in by cattle of bordering villages on sale of lease by the Deputy Commissioner for Forest Department. Trees—*Populus Euphratica* and *Tamarix* (small species), former very fine in Ranúja. A few *Sissu* also in this forest. *Saccharum* also found, particularly in Dándiwála. This grass usually sold for a few rupees to caste of Labánahs in neighbourhood; demand for wood very limited. A few trees occasionally disposed of to villagers for domestic purposes. Poplar poles @ Rs. 12-8-0 per hundred cubic feet; Do. rafters @ Rs. 4-11-0 per hundred cubic feet, and beams @ Rs. 0-2-0 per cubic foot. *Sailába* soil, and forest capable of much improvement.

"*Sarwáni Bela*, 1,478 *acres*.—A block of three forests. Close to the west bank of the Chináb, about 8 miles south of Rangpur. Under department since 1878. Cattle only allowed te graze from then. Very poor stock of material, and soil bad. A little *Prosopis* is found, chiefly along west boundaries near *thal*.

"*Khudái*, 2,598 *acres*.—A block of two areas, half way between Langar Sarái and Rangpur, about 12 miles from each, and close to right bank of Chináb. Soil very poor and growth very light. Fringe of *Prosopis* on *thal* side. *Tamarix* of the smaller species predominates. Under department since 1869. Camels, goats and sheep excluded from 1878. Cattle of neighbouring villages graze on lease. Mature trees given to Indus Valley State Railway contractor in 1879 @ Re. 1-4-0 per hundred cubic feet; yield 44 cubic feet per acre. Material transported by camels and boats.

"*Jhalárin*, 1,857 *acres*.—On south of and close to above block, also near Chináb. Poor soil, and growth of *Tamarix* (small). *Prosopis* on *thal* side, and a *Tamarix* (large) here and there. Under department since 1869, and closed to camels, goats and sheep from 1878. Cattle graze on lease. Irregularly cut some years ago for Sindh, Panjáb and Dehli Railway steamers.

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"*Alipúr*, 1,163 *acres.*—A block of three forests, long, narrow. South of Langar Sarái, about 12 miles north of Muzaffargarh, and 5 or 6 north-west of Sher Sháh, and about 2 to 3 from right bank of Chináb. Growth very poor on whole, though *Prosopis* fair in patches. *Saccharum* dense in centre and towards south. *Tamarix* of smaller species here and there. Under department since 1869. Only cattle admitted from 1878 on lease. Mature trees given to Indus Valley State Railway contractor in 1879-80 @ Re. 1-4-0 per hundred cubic feet. Yield 22 cubic feet per acre. Transport by camels and boats. The right to collect dates and cut *Saccharum* usually sold for a few rupees a year. A small quantity of 3,000 cubic feet delivered in 1883-84 for river conservancy Government steamer.

"*Kureshi*, 1,189 *acres.*—On the river Indus, left bank, and near main road from Muzaffargarh to Dera Gházi Khán. Under the department since 1878. Only cattle admitted from 1878. Growth of *Populus Euphratica*; dense in parts, and of various ages. Smallest *Tamarix (pilchi)* on river side. Soil *sailába*, and forest capable of improvement. Demand for material very limited; so far only a few trees taken by villagers, and 800 cubic feet mature wood given @ Rs. 4-0-0 per hundred cubic feet in 1883-84.

"*Jálwála*, 1,031 *acres.*—Under department since 1878. About 5 miles south-west of Khángarh, and close to main road from Muzaffargarh to Alipúr *tahsíl* town. Cattle-grazing only admitted on lease since 1878. Open to all kinds of animals formerly. Trees, *Prosopis* and *Tamarix*, irregularly cut over at various periods, and on the last occasion in 1877-78 by fuel contractor of Indus Valley State Railway (Yield 112 cubic feet per acre, sold @ Rs. 2-0-0 and 1-2-0 per hundred cubic feet): 3,000 cubic feet of mature wood cut by selection in 1883-84 for Government river conservancy steamer. Trees destroyed by fire, sold for fuel @ 9 annas per hundred cubic feet to merchant of Multán. Exported by camels to river bank about 6 miles, up-stream in boats to Sher Sháh, and thence by carts. No steady demand, and only a few *Tamarix* disposed of for village house-building @ 2 annas per cubic foot; Poplar poles @ Rs. 12-8-0 per hundred, and rafters @ Rs. 4-11-0. *Saccharum* grass heavy in parts; sold for a few rupees.

"*Makhan bela*, 968 *acres.*—Under department since 1872. Two miles on east of main road from Muzaffargarh to Alipúr, and of encamping-ground and police *chauki* Rohiliánwála. About 4 miles from right bank of Chináb river. Soil poor as a rule; much *reh*. Trees *Prosopis* and *Tamarix*, the smaller species. *T. Dioica* in low ground liable to flood. Open to all animals before 1878, and only to cattle since, on disposal of grazing lease. Irregularly cut over about 11 years ago for Sindh, Panjáb and Dehli Railway steamers. 3,000 cubic feet only by selection in 1883-84 for conservancy steamer. Trees destroyed by fire in 1882, sold to Multán wood merchant @ 11 annas per hundred cubic feet; removed by camels and boats.

"*Bakaini*, 2,023 *acres.*—A group of four forests, a few miles from left or east bank of Indus, between the towns of Kinjar and Jatoi. Sailába, and capable of conversion into good forest. *Populus Euphratica*, as a rule mature. *Bakaini* under department since 1872; the remainder since 1877. Grazing unrestricted before 1878. Cattle only admitted from then. A small demand of trees for house-building met by selection @ 2 annas per cubic foot. Poplar poles @ Rs. 12-8-0 per hundred, and rafters @ Rs. 4-11-0.

"*Bet Daryái*, 1,265 *acres.*—Under department since 1872, and situated nearer Indus than preceding group; other conditions similar; *Saccharum* dense.

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"*Channa Malána*, 4,263 *acres.*—A group of four areas, close to Indus and nearer the town of Jatoi than Daryai, and on the south of that forest. Under department since 1872. Kot Ratta portion added on in 1878. *Populus Euphratica* and *Tamarix Diocia* predominate; the former of all ages. *Sissu* and *Acacia Arabica* here and there. Soil *sailába* and area intersected by *nallahs* from river. *Saccharum* heavy in places. Demand up to the present time not worth mentioning owing to extensive village waste lands. Grazing of all animals allowed before 1878; since then only cattle admitted.

"*Madwála* and *Damarwála*, 3,078 *acres.*—Areas close to each and near right bank of Chináb. Also close on south of old Customs line from Jalálpur (Multán) to Jatoi. Madwála under department since 1877, and Damarwála 1872; the former does not contain a dozen seedlings, but shows a mass of *Saccharum* grass on a sandy surface soil; while the southern portion of Damarwála consists of *Populus Euphratica* of different ages, with heavy *Saccharum*. Camels, goats and sheep excluded since 1878, and grazing disposd of for cattle only. These forests have been burnt partially several times. Only a small demand for house-building material and firewood by neighbouring villages; 2,200 cubic feet wood cut out by selection in 1883-84 for river conservancy steamer fuel.

"*Aliwáli*, 4,630 *acres; Alipúr*, 2,304 *acres.*—Two blocks, each of three forests, both situated 2 to 3 miles on east of Alipúr *tahsíl* town in angle of roads therefrom to Jatoi and Sitpur. Of Aliwáli 2,238 acres under department since 1872, the rest added in 1877. Of Khiára 1,010 acres since 1872, and the rest added in 1877-78. All these areas are very poorly stocked, chiefly with inferior species of *Tamarix prosopis* found here and there. Soil *reh* subject to flood. Grazing of destructive animals prohibited since 1878. A small demand for material by villagers; sold trees @ 2 annas per cubic foot, poplar poles @ Rs. 12-8-0 per hundred, and rafters @ Rs. 4-11-0.

"*Látli*, 706 *acres; Ghiri*, 1,258 *acres.*—Látli adjoins one of the three plots under Ghiri, and is with it, very fair as to soil and growth of *Prosopis*, though this in clumps. Inferior *Tamarix* also present in low ground; the other two plots of Ghiri poor, and contain *Tamarix* with *reh* soil; a fringe of *Prosopis* on east and west. *Saccharum* also in places. Both forests under department since 1878, and closed to camels, goats and sheep from then. No demand for wood; 2,025 cubic feet only cut out for river conservancy steamer in 1883-84.

"*Bet Dewán Sáhib*, 3,290 *acres.*—On the left eastern bank of the Indus, about 12 miles west of town of Sitpur, and 14 from Alipúr. Under department since 1872. South portion poor, but western well stocked with *Populus Euphratica*, the predominating species. *Saccharum* in large quantity. Destructive animals excluded since 1878; cattle allowed to graze. Demand for wood very limited; some trees being occasionally sold for beams @ 2 annas per cubic foot, and rafters @ Rs. 4-11-0 per hundred respectively.

"*Khánwah*, 1,676 *acres.*—About four miles from both Chináb and Indus, and approaches main Sitpur and Dháka road on the west. Under department since 1877. Camels, &c., excluded since 1878, and only cattle allowed to graze. On the whole poor, containing few *Prosopis* and stocked with *lai* (*Tamarix*) chiefly. Demand for produce so far not worth mentioning.

"*Parára*, 590 *acres.*—Close to the Chináb, and about three miles on east of road from Sitpur to Dháka. Under department since 1878. Only cattle admitted to graze from then. *Prosopis* growth good; large blank of *reh* in centre; ground hillocky. *Saccharum* grass plentiful, and sold for

small sum. No demand for wood to speak of. Right to fishing sold for Rs. 30-4 in 1883-84.

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"*Dháka*, 2,308 *acres*.—Two pieces, almost adjoining each other on north of Dháka and close to Indus left bank. A part under department since 1872; rest taken up in 1878. Only cattle allowed to graze since latter year. *Sailába*, and subject to flood. *Populus Euphratica* of all ages predominates. Inferior *Tamarix* also present in large quantity. *Saccharum* dense. No demand for wood to speak of.

"There is a large extent of either village waste land, or waste land attached to a village at Settlement for the convenience of the people, in the vicinity of many of the departmental forests; hence the requirements are often very limited. Grazing is always sought after, and, as a rule, sold by the Deputy Commissioner on behalf of the Department, the purchasers being the neighbouring villages. The right to *Saccharum* is sold by auction for nearly every area annually by the Forest Department; direct purchasers, as a rule, being Labána Sikhs, and the proceeds generally not reaching a high figure. The amount to be credited by the Deputy Commissioner for the grazing of 1883-84 is Rs. 1,855. The forests in this district not having been finally determined on for reservation, the demarcation has been confined to lines of various widths from 5 to 20 feet, with, in some instances, posts and trenching of an indifferent description."

Domestic animals.

Table No. XXII shows the live-stock of the district. The domestic animals are camels, buffaloes, cows and bullocks, sheep and goats, horses and donkeys. The *thal* furnishes a magnificent grazing-ground for camels, which eat the *jíl, jand* and *phog* with greediness. Buffaloes are found in large herds in the low lands near the rivers, and are very freely stolen. A regular organisation existed for passing stolen buffaloes up, down, and across the rivers. There were, and probably are, regular stages and appointed receivers at each stage. The cows and bullocks are very poor. Though this district has good grazing powers, yet, strange to say, it cannot keep itself in working bullocks, which have to be imported from Sindh, Baháwalpur, and the southern part of the Dera Ghází Khán district. The bullocks are badly cared for, ill-fed, and never clothed in winter. The Jat seems to find it more economical to wear out a bullock and buy a new one than to prolong its life by care. The sheep of the *thal* are a very fine breed, large and fat; the wool, however, is very coarse. The sheep in the rest of the district are very poor. The *thal* goats are fine and good milkers. Those of the rest of the district are not remarkable. There are a number of good mares in the district. Horses are not valued, and colts are often neglected to death, or given away as alms to *mirásís*. The district has been neglected as regards its breed of horses, but horse and donkey stallions have this year (1880) been sent to the district.

The following statements shows the number of cattle of all kinds in the district according to the statistics of the Regular Settlement:—

Buffaloes.	Cows and bullocks.	Sheep and goats.	Horses.	Donkeys.	Total.
47,070	157,382	144,870	3,785	5,179	358,286

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Domestic animals.

It is impossible to give the number of camels, because of the difficulty in deciding what camels belong to the district and what belong to other parts. The majority are owned by wandering Jats, whose home is the whole Sind Ságar *thal* rather than a single district. The camel-grazing tax may afford an indication of the number. Each male camel pays Re. 1 and each female Re. 1-8 a year. The lease of the camel grazing tax has varied from Rs. 9,394 to Rs. 6,876 per annum. These figures exclude the two years during which the district was drained of camels for Kábul. In 1880 the lease fetched only Rs. 3,636.

All the diseases described in the Montgomery Gazetteer prevail here, and are known by slightly different names. Cow-pox, here called *thadri, mái ráni*, and *sítla*, is by far the most fatal. To the diseases given in the Montgomery Gazetteer may be added *patha*, a common Panjáb disease, on which much has been written in the Financial Commissioner's Selections. There it is attributed to eating *jawár* only. Here it does not seem traceable to any particular kind of food. Mr. O'Brien has seen camels get it after eating *lei* branches, and bullocks after eating turnips. *Mihru* is a maggot which cuts its way through the hide of the back into the flesh, and grows to a great size, an inch long and as thick as one's finger. It is said to do no harm, but the flesh swells, and the presence of a number of these maggots in the flesh must disorder the system. It seems only to infest cows and bullocks. *Chaurímár*, literally the "shoulder-striker," is a kind of paralysis of the limbs. *Pan* is the name for itch. *Galghotu*, malignant sore throat, is common and very fatal. *Muhára* or *munhkhúr*, foot and mouth disease, is extremely common. The remedies for all diseases are either (1) counter-irritants, as cruel branding, cutting off part of the ear and putting irritating substances into the nose and ears, (2) superstitions, as getting a *fakír* to charm the animal, and taking it to a shrine, or (3) inert, as giving *ghi* or urine to drink. The extravagant remedies used in Montgomery, such as opium, sweet oil, fowls, eggs, and *gur*, are not appreciated. The diseases which cause most deaths are *thadri, chaurímár*, and *galghotu*.

The price of a bullock varies from Rs. 15 to Rs. 80, or even more according to quality, and of a buffalo from Rs. 20 to Rs. 50. A pair of bullocks, good enough for ordinary agricultural purposes, can be bought for Rs. 30. For carriage, camels are chiefly used. Their price ranges from Rs. 50 to Rs. 125. Bullocks are also used for carriage, but only by the poorer classes of Muhammadans. Ponies, also used for carriage, cost from Rs. 12 to Rs. 40. Donkeys are used for the same purpose by the poorer classes of Hindús. The price of these varies from Rs. 5 to Rs. 30. Goats and sheep are reared in large numbers, the former for the sake of their milk, the latter for their fleeces.

Government bulls and rams.

Hissár bulls are much appreciated. Two were procured in 1878, and five in 1879. Two are dead, two are now useless for breeding, and three are in the village herds at Muzaffargarh, Alipúr, and Thatta Gurmani. The produce has been 139 bulls and the same number of cows. Since 1875, 42 Hissár rams have been obtained from Hissár with a view to improving the breed. They were distributed to different breeders. The following are the statistics of the experiment :—

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Government bulls and rams.

Statement of rams.

Hissár rams received.					Total dead.	Now alive.	Total produce.
1875.	1879.	1880.	1881.	Total.			
9	5	8	20	42	39	3	197

The experiment is generally considered to have been unsuccessful. The produce takes perhaps too much after the sire. The wool is short, thick and soft. They are of large size. The difference in the wool is not considered an advantage by natives, by reason of its shortness ; but assuming that the differences in the size and in the wool were both improvements, they would never compensate for a very low vitality and a delicate constitution, requiring careful attention and grain feeding. There are no cattle fairs in the district.

Horse-breeding.

The horses of Muzaffargarh are for the most part small, half starved, weedy animals, but there is a larger number of good mares than in other districts away from the frontier. The best are to be found in the Rangpur quarter, bordering with the Jhang district; but there are also good horses in the Alipur *tahsíl*. This superiority is due probably to the abundant grazing and to contiguity with the Dera Ghází Khán district. Many of the horses are in part owned by residents of Dera Ghází Khán. The peculiarities of the Biloch horses, the long neck slightly arched, and the crescent tipped ears tending to meet over the forehead, are often observable; but they disappear, it is said, after a generation or two. Before Government horse-breeding operations began, in 1880, while mares were held in high esteem, horses were thought of no account, and colts were either allowed to starve or given away as alms to *mirásís*. The poor condition of the breed of horses as a whole is doubtless due to this characteristic, but all this is changed, and there is good ground for hoping that the encouragement given of late years to horse and mule-breeding may establish a new industry. The young stock, however, are scarcely anywhere allowed any freedom after six months of age. One owner has formed a small paddock in the Rangpur quarter, and others speak of following his example.

The practice of gelding makes progress; the District Committe having agreed to allow the *salútrís* three rupees for each operation for some time in order to encourage it. Horse-breeding operations began in 1880. The work done and the results are shown on the top of the next page.

Of the five stallions sent in 1880, two were Arabs and three English thorough breds. At present (1884) there are 11 stallions stationed as follows: three at Muzaffargarh, one at Rangpur, one at Kinjar, one at Rohillánwáli, three at Alipúr, one at Sanánwán, and one at Thatta Gurmani. Four are Norfolk trotters, one Arab, two stud bred, four thorough bred. The Norfolk trotters are the favourites. Three Arab donkey stallions were received in 1880. Of the present establishment of 12, six are Arabs, one country, four Italian and one

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Horse-breeding.

1	2		3	4	5	6	7	8	9
Year.	Horse stallions.	Donkey stallions.	Branded mares.	Branded mules.	Branded mares served for horse-breeding.	Produce due to col. 5.	Served by donkeys.	Produce due to col. 7.	No. of horses gelded.
1880 ...	5	3	396	397	106	35	35	4	...
1881 ...	10	6	583	Branding ceased in 1880.	247	96	165	38	21
1882 ...	14	13	601		368	115	370	86	2
1883 ...	11	12	561		260	70 mares in foal. No result as yet.	318	40mares in foal.	46
Total	...	...	...	...	...	246	...	...	69

Persian. Three are stationed at Muzaffargarh, one at Rangpur, one at Kinjar, one at Rohillanwáli, three at Alipúr, one at Sanánwán, one at Thatta Gurmani and one at Kot Addu. The country stallion is for serving donkeys, and the others are permitted to serve all unbranded mares without distinction. Branding for mule-breeding ceased in 1880. The stallions are under the charge of the Deputy Commissioner, and there is an establishment, under his orders, of one *zilladàr* on Rs. 25 and one *salútri* on Rs. 14 per mensem, whose pay is supplemented by the District Committee for giving advice in cases of cattle disease.

Horse fairs were held at Muzaffargarh in March 1882 and March 1883. The total number of horses present at the former fair was 963 and at the latter, 976. At the two fairs the following numbers competed for prizes in the different classes:—

	1882.	*1883.*		*1882.*	*1883.*
I. A. Branded mares ...	300	203	VI. Geldings, 4 years ...	...	13
B. ,, with foal ...	8	49	,, 3 ,, ...	...	5
II. Branded fillies ...	94	49	,, 2 ,, ...	14	7
III. Fillies, 4 years old ...	...	3	,, 1 ,, ...	...	2
,, 3 years ,, ...	...	...	VII. Mules ...	7	28
,, 2 years ,, ...	1	3	VIII. Donkeys ...	...	21
IV. Remounts ...	...	...	Mares for mule-breeding	447	101
V. Yearling colts ...	...	43			
,, fillies ...	35	48	Total ...	906	575

The decrease is ascribed not to any falling off in interest, but to restrictions in the competition. No horses by Government stallions were sold at these fairs, and scarcely any have yet been sold out of the district. At the former fair Rs. 1,700 was given away in prizes; of this sum Rs. 300 was from imperial funds, Rs. 595 from district funds, and Rs. 825 from local subscriptions. At the latter the amount given in prizes was Rs. 1,787, of which Rs. 1,000 came from imperial funds, and the balance from local subscriptions. The officer of the department who attended the first fair was surprised at the fine show of branded mares. "It would really be impossible," he wrote, "to "award too much praise to this class. They are, taken as a whole, very "roomy, with good bone and good points, and in every way calculated "to breed Artillery remounts." The commendation, somewhat

House-breeding.

moderated, is continued the following year, both by him and by the Deputy Commissioner. On both occasions the young stock were declared to be very promising. The large amounts subscribed by the leading agriculturists prove conclusively the warm interest they take in horse and mule-breeding, and augur well for the future success of both in the district. The operations, however, have been in progress for too short a time to permit of a confident conclusion being arrived at as to the result.

SECTION B.—OCCUPATIONS, INDUSTRIES AND COMMERCE.

Occupations of the people.

Table No. XXIII shows the principal occupations followed by males of over 15 years of age as returned at the Census of 1881. But the figures are perhaps the least satisfactory of all the Census statistics, for reasons explained in the Census Report; and they must be taken subject to limitations which are given in some detail in Part II, Chapter VIII of the same Report. The figures in Table No. XXIII refer only to the population of 15 years of age and over. The figures in the margin show the distribution of the whole population into agricultural and non-agricultural, calculated on the assumption that the number of women and children dependent upon each male of over 15 years of age is the same, whatever his occupation. These figures, however, include as agricultural only such part of the population as are agriculturists pure and simple, and exclude not only the considerable number who combine agriculture with other occupations, but also the much larger number who depend in great measure for their livelihood upon the yield of agricultural operations. More detailed figures for the occupations of both males and females will be found at pages 133 to 142 of Table No. XIIA and in Table No. XIIB of the Census Report of 1881. The figures for female occupations, however, are exceedingly incomplete.

Population.	Towns.	Villages.
Agricultural ..	3,676	179,029
Non-agricultural	18,180	137,720
Total ..	21,856	316,749

Principal industries and manufactures.

Table No. XXIV gives statistics of the manufactures of the district as they stood in 1881-82. Besides agriculture there are few means of livelihood in this district. Common country cloth and blankets are woven everywhere. *Chatái* matting is made of the date leaves by Kirárs in every part of the district. Fair paper is made at Sítpur. Snuff is manufactured more or less throughout the district, but the chief seat of the manufacture is at Alípur, where a considerable quantity is prepared for exportation to the Deraját and Baháwalpur. In the north-west angle of the district at Dera Dín Panáh good diaper is made, and a kind of counterpane is manufactured of thread. This latter is of two colours, white and blue, usually in chequers, the portion of the pattern which is white on one side being blue on the other, and conversely. The chief seat of this manufacture is, however, across the border in Dera Ismaíl Khán district.

Mr. Lockwood Kipling, Principal of the Lahore School of Art, has kindly furnished the following note on some of the special industries of the district :—

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Occupations, Industries and Commerce.

Basket-work—Rámpur.

"At Rámpur in this district and probably elsewhere, mats and baskets are made of *patta*, leaves of the Afghán dwarf palm (*Chamærops Ritchiana*). These last are not basket-work in the strict sense of the term, *i. e.*, an interlacement of twigs; but they are built up like the rope seed-buckets of the Deccan, or the similar articles from the Zanzibar coast, in a series of coils tightly plaited together; usually in the shape of large *gharas* and *lotas* with well-fitting covers. Similar work in the same material is made in the Bannú district, while the wheaten straw plaiting of Hazára is another variation of the same principle. All this work is exceedingly neat and wonderfully cheap. One of the curiosities of Indian industry is the survival of ancient crafts whose actual use in the world would seem to have passed away. The primeval trade of bow and arrow-making still lingers in the province, and from Sítpur in the Muzaffargarh district, from Multán and from Chiniot in the Jhang district, several examples of bows and arrows were contributed to the Panjáb Exhibition. The bows were beautifully decorated in colour with foliated patterns in tin, yellow varnished to simulate gilding or left white like silver. This method of decoration is now known as *kamángarí* (popularly *kamagri*), and has come to be applied to all colouring on wood except lacquer. The now obsolete "Bareilly furniture" is, it is believed, the only European use to which it has been applied. The painting is done in water-colour, protected by a resinous varnish. All really native painting on wood is done in this way. We are perhaps somewhat apt to overlook the fact that in technical details Indian industry is almost exactly parallel with that of mediæval Europe. The oxidising properties of linseed oil known in the West since the fifteenth century have not yet been discovered here. It is probable that the *kamángars* of to-day do not find their sole or even their chief employment in bow-making, although there must be some demand for these articles; and that they are as often engaged in painting boxes, doors and other wood-work. It may be mentioned that though the ancient trade has given its name to wood-painting in the Panjáb, the armourers of Rájpútána, who make steel bows, battle-axes and other weapons, are known as *kamnigars*.* The silver-work sent from Muzaffargarh to the Panjáb Exhibition of 1882, though of the type general throughout the province, was decidedly above the average in point of workmanship."

Wood-decoration—Sítpur.

Jewelry—Muzaffargarh.

Course and nature of trade.

There are no statistics available for the general trade of the district. Table No. XXV gives particulars of the river traffic that passes through the district. The mercantile classes of this district are not noted for a spririt of enterprise; and though ready enough to invest their money in loans upon the security of land mortgages, or to sink capital in agricultural improvements, such as wells, water-courses, &c., they display a remarkable apathy in the matter of distant trade. The district accordingly has few commercial transactions of any magnitude, and any distant trade is carried on not by resident merchants, but by traders who visit the district and buy up agricultural produce from the local traders for exportation southwards by river. The carrying trade towards the east and west is entirely in the hands of *Pawinda* merchants from Khurásán.

* NOTE.—The *kamángar* is now a general wood-decorator, and by no means confines himself to the making of bows and arrows. He decorates flat or irregular surfaces; while surfaces of revolution are decorated, generally with lacquer, by the *kharádi* or turner. Coarse work, such as house-painting, as distinct from decorating, is done by the ordinary *mistri*.—EDITOR.

Chapter IV, B.

Occupations, Industries and Commerce.

Course and nature of trade.

The principal articles of export are wheat, sugar, cotton,* indigo and *ghí* (clarified butter). The cultivators dispose of these articles to the petty dealers of the small towns and villages, who again pass them on to the exporting merchants. The bulk of the indigo is taken by *Pawinda* merchants at the end of the cold weather to Khurásán, while the other articles, or such portions as are not consumed in the district itself, are exported either to Multán or down the river to Sakkhar. Some of the sugar goes to Dera Ghází Khán. Dates also in considerable quantities are sent down the river towards Sakkhar.

There is no town in the district deserving to be considered a seat of commerce, except perhaps Khairpur in the extreme south. A few traders of this place have dealings with Amritsar and other distant marts. Camels are the usual means of transport, wheeled conveyances being as yet practically unknown for general use in this remote corner. Goods intended for Sindh are sent down the river, usually in native boats. Accumulations of coin in the hands of agriculturists are devoted almost exclusively to making ornaments, or else are hoarded in the earth.

A report written in 1867 by Mr. Hawes, then Deputy Commissioner of the district, gives a more detailed account of the various items of trade, together with an approximate estimate, in some cases, of their value. He writes as follows :—

"This district produces grain, cotton, indigo, tobacco, *gur*, and wool, a portion of which is consumed in the district itself, and the remainder exported into other districts of the Panjáb, Sindh and Afghánistán.

"*Grain.*—Wheat, barley, *juár*, *bájrá*, and oilseeds are grown in sufficient quantities for home consumption and export.

"*Rice.*—Is grown in only a few favourable spots.

"*Cotton.*—Is grown extensively in the district; about one-third of the produce or about 8,000 maunds, are annually exported to Karáchí and Sindh. The raw article is not manufactured to any extent in the district.

"*Indigo.*—Is a very popular crop. The quantity yearly manufactured exceeds 6,000 maunds, and is readily purchased by the Kábul and Bukhára merchants.

"*Gram.*—Sufficient only is grown for the requirements of the district.

"*Rice.*—Is imported in small quantities for home consumption.

"*Oil.*—Is produced in sufficient quantity for home consumption.

"*Salt.*—Is imported from Multán and Pind Dádan Khán chiefly.

"*Opium.*—Is produced slightly in excess of the local consumption.

"*Dates and mangoes.*—Are largely produced and consumed, the surplus being exported to Multán and Lahore.

"*Wool.*—About 3,000 maunds are absorbed in the district, and 2,700 maunds exported *viâ* Multán to Sakkhar and Karáchí.

"*Tobacco.*—About 27,000 rupees worth is produced, of which only one-third is exported to Baháwalpur and Dera Ghází Khán, chiefly in the shape of snuff.

"*Gur.*—Sugarcane is largely grown and manufactured into *gur*; 20,000 rupees worth being consumed in the district, and 40,000 rupees worth shipped to Sakkhar and Karáchí.

"*Cattle.*—Buffaloes and sheep are largely bred in the district, also a few camels.

* The cotton exports have much fallen off of late years.

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Prices, Weights, Measures, and Communications.

"*Imports.*—The imports are English cotton piece-goods from Bombay to the value of Rs. 90,000, sugar candy, iron, lime, moist sugar, *manjith*, rock salt, *sarson* and drugs."

There are no data for determining the value of exports and imports more exactly. The production, consumption and export of food grains have already been noticed at page 96.

SECTION C.—PRICES, WEIGHTS, MEASURES, AND COMMUNICATIONS.

Prices, wages, rent-rates, interest.

Table No. XXVI gives the retail *bàzàr* prices of commodities for the last twenty years. The wages of labour are shown in Table No. XXVII, and rent-rates in Table No. XXI; but both sets of figures are probably of doubtful value.

Prices.

The following statement compiled at the recent Settlement shows the variations in prices as regards the eight crops which occupy the largest area and contribute most to pay the land-revenue.

Period of five years each.	Wheat.			Peas.			Gram.			Cotton, cleaned.			Indigo.			Rice uncleaned.			*Bajra.*			*Gur.*		
	M.	S.	C.	M.	C.	S.	M.	S.	C.	M.	S.	C.	M.	S.	C.	M.	S.	C.	M.	S.	C.	M.	S.	C.
1854-55 to 1858-59..	0	35	14	1	12	1	0	37	8	0	3	10	0	0		0	39	9	1	0	2	0	15	10
1859-60 to 1863-64..	0	29	14	1	0	8	0	28	9	0	2	11	0	0	[illegible]	0	35	7	0	29	13	0	10	11
1864-65 to 1868-69..	0	21	13	0	29	6	0	21	9	0	2	11	0	0	9	0	25	5	0	23	11	0	9	11
1869-70 to 1873-74..	0	23	1	0	29	15	0	22	0	0	2	10	0	0	11	0	34	15	0	25	0	0	9	5
1874-75 to 1876-77..	0	27	7	0	18	13	0	30	15	0	3	0	0	0	11	0	34	14	0	32	1	0	11	7

During the 23 years prices were lowest in the first five years, and rose generally during the next ten, falling again during the last eight years, but not so much as to reach the low prices of the first five years. Since 1877 prices have risen very much. Wheat was selling in 1881 at 13 sers for the rupee.

Interest.

The general rate of interest is 12 per cent., whether or running accounts or on mortgages; but this by no means represents all the money lenders' gains. *Chilkàna* or the deduction of an anna in the rupee taken before the loan is made, is almost universal. Thus if the peasant receive Rs. 30 in hard cash from the money-lender, the item appears in the latter's books as a debt of Rs. 32,—the interest being charged on this. Penalties, too, often figure in bonds, in the shape of an agreement that the sum shall be repaid with interest at a certain time, and that if not so repaid, interest with *chilkàna* shall be taken. In cases in which the possession of land is conveyed to the mortgagee, it is almost invariably stipulated that the *lichh*, or rent paid by the tenant shall be taken in lieu of interest.

Value of land.

The figures of table No. XXXII give the average values of land in rupees per acre shown in the margin for sale and mortgage; but the quality of land varies so enormously, and the value returned is so often fictitious, that but little reliance can be placed upon the figures.

Period.	Sale.		Mortgage.	
	R.	A.	R.	A.
1868-69 to 1873-74 ..	26	0	22	14
1874-75 to 1877-78 ..	12	15	10	5
1878-79 to 1881-82 ...	10	0	12	12

Measures of length and area.

The scale of linear and square measure in use in the district is a convenient one, because it corresponds with the English measures

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Prices, Weights, Measures, and Communications.

Linear Measure.—2 paces (5½ feet) make 1 karam, 12 karams make 1 jaríb. A karam square is sirsáhí, which gives the unit of the local square measure.

Square Measure.—9 sirsáhís = 1 marla = 1 pole. 20 marlas = 1 kanál = ¼ rood. 4 kanáls = 1 bígha = ½ acre.

Measures of weight.

Grain in the towns is measured by the Government maund and its fractions, the *ser* and *chitták*. The villagers, however, compute grain by measure, not by weight. The measures are as follows:—

4 pán	make	1 paropí.
4 paropís	,,	1 topa.
4 topas	,,	1 páí.
4 páís	,,	1 chauth.
4 chauths	,,	1 bora.
4 boras	,,	1 path.

The *path* being a measure and not a weight, the weight of grain contained in it fluctuates of course with the nature of the grain measured by it. Also, like most rustic measures, it varies somewhat in size in different parts of the country; but roughly it weighs from 27 to 30 maunds (the maund of 80 pounds). Other articles are measured by the maund and its parts. There is no *kachcha* or local maund in use in the district.

Communications.

The figures in the margin show the communications of the district as returned in the quinquennial Table N. I of the Administration Report for 1878-79 and 1883-84, while Table No. XLVI shows the distances from place to place as authoritatively fixed for calculating travelling allowance. Table No. XIX gives the areas taken up by Government for communictions in the district.

Communications.	Miles.
Navigable rivers	324
Metalled roads	12
Unmetalled	494

Rivers.

The Indus and the Chenáb are both navigable throughout their courses on each side of the district. There is no boat bridge or any other obstacle in either river within this district. None of the canals that irrigate the greater part of the district are navigable, but they are for the most part well provided with bridges. The principal traffic on these rivers, as stated in the Panjáb Famine Report, 1879, is shown in Table No. XXV. The mooring places or ferries and the distances between them are shown below, following the downward course of each river :—

Rivers.	Stations.	Distance in miles.	Rivers.	Stations.	Distance in miles.
Chenáb.	Sirdárpur ...	...	Chenáb.	Hamándpur ...	5
	Tragarwála ...	5		Sher Sháh ...	8
	Rangpur ...	3		Bullewáhan ...	4
	Vais ...	5		Dholánwála ...	6
	Chuhapur ...	4		Dhunduwála ...	4
	Bháwalpur ...	9		Tibbewála ...	5
	Rájghát ...	9		Gánga ...	5

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Prices, Weights, Measures, and Communications.

Rivers.

Rivers.	Stations.	Distance in miles.	Rivers.	Stations.	Distance in miles.
Chenáb...	Binda Ishaq ...	4	Indus ...	Sháhwála ...	...
	Sháhpur ...	3		Pírwála ...	7
	Shahr Sultán ...	3		Núrwála ...	7
	Madwála ...	7		Kar ...	9
	Bakhri ...	6		Gujrát ...	10
	Makhan Bela ...	3		Dera Ghází Khán ...	4
	Kundrála ...	4		Draín ...	15
	Núrwála ...	3		Shergarh ...	8
	Khángarh Doma ...	4		Jatoi ...	8
	Hiranwála ...	4		Lún Miáni ...	3
	Náharwála ...	4		Bet Bágh Sháh ...	5
	Jhokwála ...	3		Rukki Roti ...	3
	Bet Isawála ...	4		Mehriwála ...	4
	Mad Daulat Sháh ...	3		Kulláran ...	6
	Sháhwála ...	3		Naushahra ...	5
				Núrpur ...	5

Both the Indus and Chenab are navigable all the year round by boats, which carry burdens not exceeding 400 maunds (14¼ tons) in the cold weather, but as much as 600 or 700 maunds (from 21½ to 25 tons) when the rivers are in flood. The boats are of the kind known as *beri*, described at p. 253 of Powell's "Panjáb Manufactures." They have a permanent mast. On the Chenáb another kind of boat, resembling the *kishti* of the Sutlej, with a high pointed prow ("Panjáb Manufactures," p. 254), is also used. The number of boats belonging to this district may be approximately stated as 40 on the Indus and 41 on the Chenáb.

Roads.

There are 12 miles of metalled and 494 of unmetalled roads in the district, besides the Imperial line of metalled road 29 miles in length between the Sher Sháh ferry on the Chenáb and the Kureshi ferry on the Indus No. 6 below. The metalled roads are in the neighbourhood of Muzaffargarh. The unmetalled roads are as follows :—

1. The road from the southern boundary of the Jhang district running parallel with the Chenáb through Rangpur, Muzaffargarh, Khángarh, Shahr Sultán, Alipur, Sitpur and Dháka to the ferry on the bank of the Indus opposite Rájanpur in Dera Ghází Khán.

2. The old Customs road from the Leiah boundary running parallel with the Indus through Daira Dín Panah, Kot Addu, Sanáwán, Gujrát, Kureshi, and Kinjar. To complete this road parallel with the whole length of the district, a road from Kinjar to Dháka is urgently required.

3. The road from the bank of the Chenáb at Rangpur through Munda and the *thal* to Daira Dín Panah.

4. The road from the bank of the Chenáb opposite Mooltán through Langar Sarái and Búkhi which joins the old Customs road at Kot Addu.

5. The road from Muzaffargarh through Mahmúd Kot to Sanáwán with a branch from Mahmúd Kot through Gujrát to the Kureshi ferry.

6. The road from the terminus of the Sindh, Punjab and Dehli Railway at the Sher Sháh ferry through Muzaffargarh and Kureshi to the ferry opposite Dera Ghází Khán.

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Prices, Weights, Measures, and Communications.

Roads.

7. The road from Muzaffargarh through Sháhgarh to Kinjar.

8. The road from the bank of the Chenáb opposite Shújabád through Khángarh and Kinjar to the bank of the Indus.

9. The road from the centre of No. 8 between Khángarh and Kinjar through Muhammadpur to the bank of the Chenáb near Chitwáhán. This was part of the old Customs road.

10. The road from Rohillánwáli to Jatoi.

11. The road from Shahr Sultán to Jatoi.

12. The road from Madwála on the bank of the Chenáb to Jatoi. This was an earlier Customs road.

13. The road from Alipur to Sitpur *viá* Khairpur.

14. The road from Jatoi to Alipur.

Rest-houses and encamping-grounds.

The following table shows the halting places on the principal roads, and the conveniences for travellers that will be found at each :—

Route.	Halting place.	Distance in miles.	Remarks.
Muzaffargarh to Dera Ismáil Khán.	Muzaffargarh...	...	Encamping-ground ; *sarài* ; dák bungalow.
	Mahmúd Kot...	15	Police rest-house ; encamping-ground ; *sarài*.
	Sanáwán ...	10	Police and Civil rest-houses ; encamping-ground ; *sarài*.
	Kot Addu ...	11	Police rest-house ; encamping-ground ; *sarài*.
	Daira Dín Panah	8	Police rest-house ; encamping-ground.
	Ahsánpur ...	6	Boundary of the district.
Muzaffargarh *viá* Sitpur to Dháka	Muzaffargarh	...	
	Khángarh ...	11	7 miles metalled ; encamping-ground ; *sarài* ; police rest-house.
	Rohillánwáli ...	13	Encamping-ground.
	Shahr Sultán...	13	Encamping-ground ; police rest-house.
	Alipur ...	14	Encamping-ground ; *sarài* ; police rest-house.
	Sítpur ...	11	Ditto ditto.
	Khánwáh ...	11	Encamping-ground. Beyond Sítpur the road becomes a mere bridle path.
	Dháka ...	9	
Muzaffargarh *viá* Rangpur to Maksudpur.	Muzaffargarh	...	
	Langar Sarái ...	15	Encamping-ground ; police rest-house.
	Sámti ...	13	Ditto ditto.
	Rangpur ...	15	Encamping-ground.
	Maksudpur ...	9	Boundary of the district.
Hamándpur to Dera Gházi Khán.	Hamándpur or Ráj Ghát ferry	...	
	Langar Sarái...	3	
	Mirwáli ...	9	Encamping-ground ; *sarài*.
	Búkhi ...	8	Ditto ditto
Sanáwán to Rangpur.	Múnda ...	20	Police rest-house.
	Rangpur ...	24	Encamping-ground ; all these roads unmetalled.

Chapter IV, C.

Prices, Weights, Measures, and Communications.

Rest-houses and encamping grounds.

Route.	Halting place.	Distance in miles.	Remarks.
Mahmúd Kot to Dera Gházi Khán	Mahmúd Kot	...	
	Gujrát ...	6	Encamping-ground.
	Gujrát ferry or Kureshi ...	8	
Customs road ...	Sanáwán *tahsil.*	...	
	Gujrát ...	11	Encamping-ground.
	Kureshi ...	7	Encamping-ground ; *sarài* ; dák bungalow ; police rest-house.
	Kinjar ...	11	Police rest-house.
	Wassundewála	12	Customs bungalow.
	Bet Hassan to the bank of Chenáb ...	12	
		...	
Mooltán *viâ*, Muzaffargarh to Dera Gházi Khán.	Sher Sháh ferry	...	
	Muzaffargarh...	7	3 miles metalled : encamping-ground ; dák bungalow ; *sarài.*
	Kureshi ...	14	8 miles metalled, encamping-ground ; police rest-house ; dák bungalow.
	Kureshi or Indus ferry ...	8	

All these roads are unmetalled, unless it be stated that they are metalled.

Telegraph.

A line of telegraph wires connecting Mooltán with Dera Gházi Khán passed at one time across the district, following the road between Sher Sháh and Dera Gházi Khán, but it was abolished in 1878. There is no telegraph station in the district. The nearest station is at Muzaffarábád on the Indus Valley State Railway, from which telegrams can be sent to Muzaffargarh by special messenger at a cost of 12 annas.

Post Offices.

There are Imperial post offices at Muzaffargarh, Khángarh, Kinjar, Alipur, Shahr, Sultán, Jatoi, Khairpur, Sitpur, Sanáwán, Kot Addu, Daira Dín Panah and Kureshi.

CHAPTER V.

ADMINISTRATION AND FINANCE.

SECTION A.—GENERAL.

Chapter V, A.

General.

Executive and Judicial.

The Muzaffargarh district is under the control of the Commissioner of Mooltán, who is also the Sessions Judge of the division. The ordinary head-quarters staff of the district consists of a Deputy Commissioner and three Extra Assistant Commissioners. Each *tahsíl* is in charge of a *tahsíldár* assisted by a *náib*, and there is a proposal before Government to post an additional *náib tahsíldár* at Rangpur with jurisdiction in 80 villages. There are two *munsiffs* in the district. One is stationed at Alipur, and has the Alipur *tahsíl* for his jurisdiction. The jurisdiction of the other extends over the rest of the district, and under recent orders he sits all the year round at head-quarters. The statistics of Civil and Revenue litigation for the last five years are given in Table No. XXXIX.

In order to carry out the fluctuating system of fluctuating assessment of *sailába* and canal lands, and the annual measurements of canal lands which have been introduced at Regular Settlement, a strong *kánúngo* and *patwári* establishment is required. Two *náib-kánúngos* have accordingly been sanctioned for each *tahsíl* in addition to the *kánúngo* already appointed in each *tahsíl*. There is a *Sadr kánúngo* on Rs. 60 for the district. The following statement shows the staff of *patwárís* :—

Tahsil.	Number of *patwàrìs'* circles.	Rate of *patwàrìs'* cess on the *jama.*	Amount of pay.	REMARKS.
			Rs.	
Muzaffargarh	42	6 p. c.	6,372	There are 87 circles and 87 *patwàrìs* in this *tahsìl.*
	1	5½ ,,	199	
	25	5 ,,	4,026	
	2	4½ ,,	396	
	9	4 ,,	1,364	
	8	3½ ,,	1,353	
Total ...	87	...	13,710	

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Tahsil.	Number of *patwáris'* circles.	Rate of *patwáris'* cess on the *jama.*	Amount of pay.	REMARKS.
			Rs.	
Alipur ...	51	6 p. c.	8,903	There are 58 circles and 60 *patwáris* in this *tahsíl.*
	1	5 ,,	223	
	1	4½ ,,	172	
	3	4 ,,	471	
	2	3 ,,	318	
Total ...	58	...	10,087	
Sanáwán	19	5¾ p. c.	3,847	There are 39 circles and 44 *patwáris* in this *tahsíl.*
	20	4½ ,,	3,084	
Total ...	39	...	6,931	
Grand Total	184	...	30,728	

All the *patwárís* know the Persian character; indeed no other is of use in this district. Devanágri is unknown, and Kiraki is useless for it can be read by few except the writer.

In accordance with orders lately received, the *patwárís* cess is to form a fund, and the establishment of *patwárís* is to be paid from it on the following scale :—

		Rs.
	77 1st Grade on Rs. 15 per mensem	13,860
	77 2nd ,, ,, 12 ,, ...	11,088
	37 3rd ,, ,, 10 ,, ...	4,440
TOTAL ...	191	
	15 Assistant *patwárís* on Rs. 6 per mensem ...	1,080
	TOTAL COST ...	30,468

Criminal, police and gaols.

The executive staff of the district is supplemented by three Honorary Magistrates, Allahdád Khán and his son Saifullah Khán, at Khángarh, Mián Mahbúb at Thatta Gurmani, and by a bench of four Honorary Magistrates at Muzaffargarh. Allahdád Khán exercises 2nd class powers throughout the Khángarh *thána,* Saifullah 3rd class powers within the same jurisdiction, Mián Mahbúb 2nd class powers in nine villages in his own neighbourhood, and the Muzaffargarh Bench, third class powers within municipal limits.

The police force is controlled by a District Superintendent The strength of the force, as given in Table No. I of the Police Report for 1881-82, is shown in the margin. In addition to this force, 361 village watchmen are entertained and paid by a village house tax. The *thánas* or principal police jurisdictions and the *chaukís* or police outposts are distributed as follows :—

Class of police.	Total Strength.	Distribution.	
		Standing guards.	Protection, detection.
District, Imperial	371	61	370
Cantonment ..	..	..	..
Municipal ..	45	..	45
Canal ..	..	..	..
River* ..	10	..	..
Total ..	426	61	415

*Not included in the organised police force.

Chapter V, A.

General Administration.

Criminal, police and gaols.

Tahsil Muzaffargarh.—Thánas—Muzaffargarh, Rangpur, Kinjar, Khángarh, Rohillánwáli and Kureshi. *Chaukís*—Langar Sarái and Sámti.

Tahsil Sanáwán.—Thánas—Sanáwán and Daira Dín Panáh. *Chaukís*—Mahmúd Kot, Kot Addu and Múnda.

Tahsil Alipur.—Thánas—Alipur, Shahr Sultán, Jatoi, Sitpur and Dháka. *Chaukís*—Khairpur and Khánwáh.

There is a cattle-pound at each *thána*, and also at the *chaukís* of Kot Addu, Múnda, Mahmúd Kot, Khánwah and Khairpur. The district lies within the Lahore Police Circle under the control of the Deputy Inspector-General of Police at Lahore.

The district gaol at head-quarters contains accommodation for 70 prisoners. This is insufficient to meet the wants of the district, and as the gaol gets crowded, the longer-termed prisoners are from time to time transferred to the gaol at Mooltan. Table No. XL gives statistics of criminal trials, Table No. XLI of police inquiries, and Table No. XLII of convicts in gaol for the last five years.

No tribe has been proclaimed under the Criminal Tribes Act, but a considerable proportion of the population is addicted to cattle-lifting. The following tribes have pre-eminence in crime :—Chándias, Gopángs, Gadís, Gazlánís, Mashorís, Gurmánís.

Revenue, taxation and registration.

The gross revenue collections of the district for the last 14 years, so far as they are made by the Financial Commissioner, are shown in Table No. XXVIII; while Tables Nos. XXIX, XXXV, XXXIV and XXXIII give further details of Land Revenue, Excise, License Tax and Stamps respectively. Table No. XXXIIIA shows the number and situation of Registration offices. The central distilleries for the manufacture of country liquor are situated at Muzaffargarh and Alipur. The cultivation of the poppy is not forbidden, but it is only grown at Madwála and a few other villages. Table No. XXXVI gives the income and expenditure from district funds, which are controlled by a committee at present consisting of 27 members selected by the Deputy Commissioner from among the leading men throughout the district, and of the Inspector of Schools, Civil Surgeon, the Extra Assistant Commissioners and the *tahsíldárs* as *ex-officio* members. The Canal officer is also a member. The Deputy Commissioner is President. Table No. XLV gives statistics for municipal taxation, while the municipalities themselves are noticed in Chapter VI.

The income from provincial properties for the last five years is shown below :—

	1878-79.	1879-80.	1880-81.	1881-82.	1882-83.
	Rs.	Rs.	Rs.	Rs.	Rs.
Ferries without boat-bridges	10,580	10,035	11,759	11,680	11,285
Staging bungalows, and encamping-grounds ...	357	371	282	415	367
Nazúl property ...	334	304	289	146	165
Cattle-pounds ...	4,451	4,712	4,455	4,417	4,919

The ferries, bungalows and encamping-grounds have already been noticed at page 107, and the cattle-pounds above. The *nazúl* properties are altogether unimportant. There is a small garden at

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General Administration.

Revenue, taxation and registration.

Khángarh of the time of Nawáb Muzaffar Khán, and a garden at Daira Dín Panah, which belonged to the Nawáb of Mankera. The Taliri garden at Muzaffargarh, formerly *nazúl*, has been made over to the District Committee. Figures for other Government estates are given in Table No. XVII, and they and their proceeds are noticed in the succeeding Section of this Chapter, in which the land revenue administration of the district is treated of.

Statistics of land revenue.

Table No. XXIX gives figures for the principal items and the totals of land revenue collections since 1868-69. The remaining items for 1880-81 and 1881-82 are shown in the margin. Table No. XXXI gives details of balances, remissions, and agricultural advances for the last fourteen years; Table No. XXX shows the amount of assigned land revenue; while Table No. XIV gives the areas upon which the present land revenue of the district is assessed. Further details as to the basis, incidence, and working of the current Settlement will be found below in Section B of this Chapter.

Source of revenue.	1880-81.	1881-82.
	Rs.	Rs.
Surplus warrant *talabanah*	205	366
Malikana or proprietary dues	1,049	1,097
Leases of gardens and groves	..	42
Fisheries	1,818	2,244
Revenue, fines and forfeitures	1,730	605
Other items of miscellaneous land revenue ..	..	741

Education.

Table No. XXXVII gives figures for the Government, middle and primary schools of the district. There is no High school nor any school aided by Government. There are middle schools at Muzaffargarh, Alipur and Kot Addu; while the primary schools are situated at Khángrah, Kinjar, Rangpur, Kureshi, Amirpur, Kannaka, Sámti, Murádábád, Mochiwáli, in the *Muzaffargarh tahsíl*; at Daira Dín Panah, Ahsánpur, Mánan, Gurmáni, Sanáwán, Gujrát and Mahmúdkot, in the *Sanáwán tahsil*; at Sitpur, Jatoi, Shahr Sultán, Khairpur, Damarwála Janúbi, Damarwála Shumáli, Jhúggiwála, Pullan, in the *Alipur tahsil*. The district lies within the charge of the Inspector of Schools of the Mooltan Circle.

Table No. XIII gives statistics of education collected at the Census of 1881, and the general state of education has already been described at page 59. English is taught in the Muzaffargarh middle school only. In addition to the Government schools mentioned above, there are the following well known indigenous schools supported by the villagers:—In *Muzaffargarh tahsíl*—at Ránjawála, Taleri Khángarh, Jandiwáli, Mahál Kháki, Aludewáli, Grám Bagrám, Basíra, Jhok; in *Alipur tahsíl*—at Gabararain, Bosan, Pullan, Madwála, Chandri, in *Sanáwán tahsíl*—at Tatta Hanjra, Sidhari, Pír Bakh or Pírzáda. The average number of pupils is 20. Usually only Arabic, the *Kurán* and religious books are taught in them.

Medical.

Table No. XXXVIII gives separate figures for the last five years for each of the dispensaries of the district, which are under the general control of the Civil Surgeon. They are in the immediate charge of Hospital Assistants. A branch dispensary in connection with the Muzaffargarh dispensary is maintained in the town. The Sanáwán dispensary was transferred to Rangpur in April 1883. A district vaccination establishment was appointed in 1879. It consists of a Superintendent and 4 vaccinators. This establishment in employed

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Medical.

on village sanitation in the hot weather. It is under the immediate control of the Civil Surgeon, and is paid from district funds since September 1883. In the Muzaffargarh district there are five dispensaries, all charitable, namely, one 2nd class at Muzaffargarh, one 2nd class at Khángarh, one 2nd class at Alipur, one 3rd class at Kot Addu, and one third class dispensary at Rangpur.

Muzaffargarh dispensary.

This dispensary was established shortly after the annexation of the Panjáb. It is capable of accommodating 19 in-door patients. There is a dead-house, a house for the Hospital Assistant, and accommodation for the servants. All the buildings are of unburnt bricks and mud plaster, and are erected upon very saline ground; the enclosure is full of fine trees, giving a grateful shade to the patients who prefer lying under them during the hot season to living in the rooms. There is a good well in the compound, and a portion of the ground is cultivated with vegetables for the sick. The establishment consists of one Hospital Assistant, one compounder, and menials. Most of the patients consisted of people from the surrounding country, the remainder being townspeople and Government servants and their families; the medicines for the Government servants being supplied from the civil stores. The expenses are met by donations from municipal and district funds, chiefly the latter, and, to a small extent, from interest on funded money, subscriptions and sale of medicines. Inside the town there is a small branch dispensary for out-door sick for the convenience of the townspeople; it is an appendage to the dispensary; is has no separate establishment or expenditure of any kind.

Khángarh dispensary.

This is a second class charitable dispensary, in charge of a Hospital Assistant; it is situated eleven miles to the south of Muzaffargarh. The town is densely surrounded by an agricultural population. The dispensary has accommodation for two male and one female in-door sick, besides dispensary rooms and houses for the Hospital Assistant and servants; it is situated near the north gate of the town, but the site is extremely bad, the ground being low and liable every year to being surrounded by flood-water, which renders the whole of the buildings damp and unwholesome. The establishment consists of one compounder and menials. The expenses of this dispensary are paid wholly from municipal funds.

Alipur dispensary.

This is a second class dispensary, and is in charge of a Hospital Assistant; it is 51 miles to the south of Muzaffargarh. The town is of a good size, and is surrounded by a large agricultural population. The dispensary was founded in January 1868, and is capable of accommodating seven male and two female in-door sick; it is near the town. There are two buildings for male and one for female sick, dispensing and store-rooms, a dead-house, a good house for the Hospital Assistant, and quarters for the servants. The site is rather cramped and not well ventilated. The establishment consists of one compounder, one dresser and menials. This dispensary has a very large attendance. The expenses are met by contributions from municipal and district funds, chiefly the former.

Kot Addu dispensary.

This dispensary was only opened in August 1880; it is situated within the town of Kot Addu, 34 miles north-west of Muzaffargarh. The town is of a very moderate size, and has only a scanty population immediately around it. There is in-door accommodation for four male

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and two female sick. The buildings are ample, but bad in structure. The establishment consists of one Hospital Assistant in charge, one compounder, one cook, one *bhisti*, and one sweeper. The expenses are almost all paid by donations from district funds.

Rangpur dispensary.

This dispensary was only opened at the beginning of the year 1883, and is in fact merely the dispensary of Sanáwán transferred to Rangpúr. The establishment consists of one native doctor in charge, one compounder, and menials. No buildings have yet been erected; accommodation for the present has been supplied by a Sikh priest as a charitable act. The dispensary is already largely attended.

Ecclesiastical.

There is a small church at Muzaffargarh seating some 40 persons. The Chaplain at Mooltan visits the station once in three months, and the Roman Catholic Chaplain also makes occasional visits. A catechist in connection with the Church Mission Society, who preaches and sells religious tracts, resides in Muzaffargarh.

Head-quarters of other departments.

The officer in charge of the Muzaffargarh Canal Division has his head-quarters in Muzaffargarh. He is under a Superintendent of Works, who has his head-quarters at Mooltan in the cold weather, and at Dalhousie in the hot. Muzaffargarh is included in the Lahore division of the General Branch of the Public Works Department. The Executive Engineer is stationed at Lahore and the Superintending Engineer at Ráwalpindi. The post offices are inspected by the Superintendent of Post Offices, Mooltan Division, whose head-quarters are at Mooltan. He is subordinate to the Post Master General, who is stationed at Lahore. Accounts are examined by an Examiner of Accounts, whose head-quarters are at Montgomery. Muzaffargarh is within the Mooltan Educational Circle, and the Inspector of Schools resides at Mooltan. It is within the Lahore Police Circle, and the Deputy Inspector-General of Police resides at Lahore. A small customs establishment is employed to prevent the introduction of Kohát salt. It is occasionally inspected by the Inspector in charge of the Panjáb Mines who resides at Leia. The Superintendent of Horse-breeding Operations has his head-quarters at Meerut, and the Assistant Superintendent has his at Ráwalpindi.

SECTION B.—LAND AND LAND REVENUE.

The *thal* Nawábs' revenue system.

An account of the various governments that preceded the union of this district under Sáwan Mal has been given in Chapter II. Very little is known of their revenue system. In the *thal* Nawábs' country, the revenue on all crops, except cotton and tobacco, was taken in kind. The pay of village servants, including religious dues, was set aside from the gross produce. Of the remainder, the Nawáb took one-fifth or one-sixth. A cess called *tik* was also taken at the following rates:—In the *kharíf* harvest, when the government share was one-fifth, the rate of *tik* was Rs. 4 on each *path*,* and when the share was one-sixth, *tik* was Rs. 2 per *path*. In the *rabi* harvest when the Government share was one-fifth, *tik* was Re. 1 per *path*; when the share was one-sixth, *tik* was Rs. 2 per *path*. It is difficult to understand the difference of the proportion of *tik* to the Government share in *kharíf* and *rabi*, but these rates are well established. *Tik*

* *Path* is a measure of grain equal in weight to about 32 maunds.

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The *thal* Nawábs' revenue system.

means the stone of a ring, and is said to have been first levied to replace the ring stone lost by some lady-love of a Nawáb, who found the tax so convenient that he never ceased to levy it. It is not clear which of the neighbouring Nawábs first invented this device for raising his revenues. Whichever it was, they all followed suit, and the Nawábs of Baháwalpur and Mooltan also had their *tik*. Cotton and tobacco paid a rate per *bígha*, the amount of which is not known. The amount of *tirni* or grazing tax was fixed for each tract.

Revenue system of the Baháwalpur Nawábs

The Baháwalpur Nawábs collected their revenue in kind, plus *tik* and a tax on indigo called *moghla*. *Moghla* was in some parts a fixed rate of Rs. 5 per maund. In others it varied according to the market price; *e. g.*, when indigo sold for less than Rs. 40 per maund, the rate of *moghla* was Rs. 3 per maund; when it sold above Rs. 40, *moghla* was Rs. 6. All the Nawábs took *zakát* or transit duties, and must have levied many taxes besides, for Sáwan Mal could not have invented the innumerable cesses we shall find him collecting, and still have the reputation of being such a good ruler.

Sáwan Mal's revenue system.

Much more is known of Sáwan Mal's revenue system than of that of the Nawábs. The changes effected in the system of the Nawábs by Sáwan Mal may be briefly stated as follows:—He commuted the government share into cash at a price a little higher than the market price, and made the cultivators take back the government share and pay the price so fixed.

In describing Sáwan Mal's system, one is liable to fall into the error of stating that any single administrative act or procedure applied to the whole district; whereas, from the want of record, the local area to which a particular act or rule extended cannot now be known. For instance, when we read that Sáwan Mal levied half the gross produce, and then, by manipulating the market rate, turned the half into three-quarters, and on that collected a number of cesses, took the usual dues of officials, and paid them only a pittance as salary, and appropriated the customary alms, we get a total which arithmetically comes to more than the gross produce of the land, and leaves no margin of livelihood for the cultivator, who was certainly so well off that, 35 years after, he remembers the time of Sáwan Mal with regret. The truth is that Sáwan Mal's assessments were adjusted on a very perfect local knowledge. He began low, and gradually raised the assessment as circumstances justified it. Thus, wells in the *thal* were leased at fixed sums according to their quality, but when the lessee cultivated more than the usual area attached to one well, the fixed sum was set aside, and the whole crop was shared. If the crop was unusually good, the *kárdár* thought that government should share in the prosperity, and at once levied a fee called *nazar mukaddamí*. Again, if prices rose much after the rate fixed for commuting the grain into cash, the *kárdár* levied a fee called *shukrána*, or thanks-offering. Thus the Díwán, tohugh he had not thought of the improvement of communications, took advantage of the extension of cultivation, good seasons, and the rise of prices, as much as any Settlement Officer of the present day. Again, the Díwán always adhered to the ancient rate of the government share, but where it could be done, he raised the revenue by adding cesses; and at annexation it was found that where the rate of the government

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Sáwan Mal's revenue system.

share was high, cesses were few; where the rate was low, cesses were many. In modern language, Sáwan Mal enhanced his revenue by means of cesses. The indiscriminate remission of these cesses, described in former Settlement literature most incorrectly as "arbitrary modes of increasing the revenue by petty and vaxious dues," whereas they really made the burden uniform, was one of the causes why the first summary Settlement worked so unequally. The difficulty in describing Sáwan Mal's revenue system arises from our present ignorance of the limits affected by any fiscal act. Here and there a fact or two remain, such as that *mughla* was not collected in Sanánwán or *zakát* in Murádábád *taalluka*. Cesses were numerous in Shahr Sultán where the government share was one-sixth, and few in the neighbouring *taallukas* of Sítpur and Dháka where the government share was one-fourth; but enough is not known to enable us to say how each part of the district had its burden adjusted to its capacity. With this warning, an attempt may be made to describe the dealings of Sáwan Mal's government with the people.

Two classes of revenue-payers.
Pattadárs.

Under Sáwan Mal there were two classes of revenue-payers.

One class were *pattadárs*, or lessees who paid fixed amounts in cash for the wells cultivated by them. The amount usually varied from Rs. 12 to Rs. 24 a year, plus a *nazarána* of Rs. 2 yearly. This rent was paid ⅝ths in *kharíf* and ⅜ths in *rabi*. The area attached to leased wells was from 40 to 50 *bíghas*. If a lessee cultivated more land than was entered in his lease, the crop grown in the extra land cultivated was shared at the rates prevailing in the neighbourhood. If from poverty or other reason the lessee failed to cultivate his land, no remission was granted. If the lessee grew the following superior crops, indigo, sugarcane, tobacco, rice or *til*, *batái* of them was taken, and the other crops grown were considered to cover the fixed rent. Lessees of rich wells were compelled to sow one *bígha* of tabacco in *rabí* and ten *bíghas* of *til*. In the rich *taallukas* of Muzaffargarh, Khángarh and Murádábád, if the *kárdár* knew the crop to be unusually good, he set aside about 100 maunds of wheat or barley in *rabí*, and 25 maunds of the *kharíf* crop as covered by the fixed rent. He then took *batái* of the remainder of the *rabí* crop, and took *zabtí* rates on the remainder of the *kharíf* crop. Turnips, *juár* and *moth* were exempt from paying anything to government. In well land, *methra* was also exempt, but in *sailába* lands, *methra* paid *zabtí* rates. On a leased well of average quality the following crops were usually grown: in *kharíf*, five *bgíhas* of cotton and fifteen *bíghas* of *juár* or *moth*; in *rabí* twenty-five *bíghas* of wheat, barley or gram, and five *bíghas* of turnips. From the fact that special rules were made for the richer crops and for richer wells, and that in an average well no mention is made of the richer crops, it is probable that only isolated wells that were unassisted by canals were leased. The remarkable feature about the leased wells is the amount of interference that was permitted with the nominally fixed rent.

Baháwalí.

The second kind of revenue-payers were those who paid a share of the crop *batái*, here called *baháwalí*, and *bígha* rates on certain crops. The share of the crop taken by grovernment was called *mahsúl*. It ranged from one-sixth to half of the gross crop. There is no information to show how this share was originally fixed. Sáwan Mal seems to have

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Baháwalí.

adopted the share fixed from time immemorial, and to have equalized and increased it by means of cesses. Accordingly at annexation it was found that in those tracts where the *mahsúl* was high, cesses were few, and where it was low, cesses were many. An account of the cesses will be given hereafter. In the parts of this district near Multán city the *mahsúl* was usually taken in kind, because grain was required for the troops and the court. In the rest of the district the *mahsúl* was returned to the cultivators, who were obliged to buy it from government at a rate which was usually 25 per cent. above the market price. The following crops paid the *bígha* rates entered opposite each. This mode of paying revenue was called *zabtí*.

Kharíf crops—	
Rawánh	... Re. 1-0 per *bigha.*
Júár grown for fodder ...	... Re. 1-0 ,,
Chillies	... Rs. 4-0 ,,
Rabi crops—	
Methra	... As. 10 to As. 12 per *bigha.*
Peas	... Re. 1-0 per *bigha.*
Green wheat used as fodder	... Re. 1-0 ,,
Tobacco	... Rs. 4-0 to Rs. 5-0 per *bigha.*
Saffron	... Rs. 4-0 ,,

Cesses.

As already stated, cesses were extremely numerous, and were used as a means of equalizing the *mahsúl*, and of enhancing the revenue where opportunity offered. The cesses levied by Sáwan Mal have more than an antiquarian interest, because they are the form in which powerful proprietors now attempt to extort from tenants a rent higher than that fixed by custom or agreement. These cesses were taken either by government or by officials, and in no way formed part of the proprietor's dues. Fines for criminal offences were always levied at harvests, and it is often difficult to distinguish between a cess and a fine. The following were the most common cesses. After them the fines are given. They are interesting as showing what offences formed Sáwan Mal's Penal Code. The cesses called *nazar mukaddamí* and *shukrána* have been already mentioned. The others were :—

1. *Nazar muharrir*, also called *páo maní*. This was a quarter of a ser per maund on all crops, and was levied when the crop was weighed. The cess was of long standing ; Sáwan Mal confiscated it and credited it to government.
2. *Farúí karáwa* (*Farúí*, anything extra or beyond the regular receipts, and *karáwa*, a field watchman) consisted of fines on cattle trespassing, levied by the watchmen engaged to watch the crop while ripening.
3. *Nazarána* paid to officials, *e. g.*, presents made to *muharrirs* on beginning the division of a field; a horse or a camel from holders of revenue-free wells, or wells held on favourable terms, a small *nazar* on *maáfí* wells, in order that there might be some record of them in the accounts. *Nazars* were taken on various pretexts, generally for the nominal pay of government servants, but really to increase the revenue. *Nazars* were strictly credited to government, but embezzlements took place.
4. *Dumbírí*, the pay of the persons who weighed the crop. This ranged from ½ to 1 ser per maund. Besides, they

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Cesses.

took whatever the cultivators would give them (*jholì*). Government took half of this cess, and half went to the weighmen.

5. *Muhassilì* was nominally levied for the pay of the field watchmen during the ripening and harvesting of the crop. Government took half the *muhassilì* and half went to the watchmen.
6. *Bhàra*, or carriage hire. The cultivators were bound to convey the government share of produce to the government stores. Sometimes a cess was levied to represent the cost of carriage. It is a favourite practice of proprietors now to charge tenants with carriage.
7. *Fines.* Agricultural fines were taken at harvest for the following offences: falsely weighing the government share, theft, adultery, killing kine, fighting, embezzling *dharat* or *zakàt*, cutting female date trees, *shìsham*, *kikkar* and *ber* trees, destroying crops and cutting the harvest without permission, taking bribes. Four times the bribe taken was refunded.

Personal interference; and rights of individuals secured.

Under Sáwan Mal there was a great deal of personal interference with the cultivators, and it was part of the administration to see that the rights of all persons attached to the land were secured. The *kàrdàrs* managed for the cultivators, made them cultivate, made the Hindús lend them money, and made the borrowers repay. The agriculturists were pitted against one another to cultivate. If one man did not cultivate his land, it was given to another who did. Similarly the rights of each person claiming part of the crop were faithfully paid to him. The menials were paid from the gross produce before the government share was taken. The remainder was divided between government, the *zamindars*, the *chakdàrs* and the cultivators. The last three classes has been described under "Tenures." Government took the *mahsùl* in cash or kind as already stated. The *zamindars* received their *mukaddamì*, *zamindari* or *màlikàna* (it was known by all three names), at the rate of ½ ser in the maund. The *chakdàrs* received their rent which was called *lichh* on the Indus and *kasúr* on the Chináb, and the cultivator received his *rahkàm* or cultivator's due. It is important to note the shares into which the crop was divided under Sáwan Mal, because after annexation the Settlement was made with the *chakdàrs*, who accordingly began to take the *mahsùl*, and the aggregate of the *mahsùl* and *lichh* or *kasùr* formed the *chakdàr's* profits on which the assessment was based.

Non-agricultural cesses.

The cesses unconnected with agriculture were :—

1. *Tirnì dùkàn*, a yearly fee of Re. 1, paid by all artizans, not by shop-keepers, as the name would seem to mean.
2. *Tirnì shutaràn*, a poll-tax on camels. The rate varied from Re. 1 to Rs. 2 a year.
3. *Tirnì ràsàn*, a poll-tax on female buffaloes, sheep and goats. The following were the yearly rates :—

	Rs.	A.	P.
Female buffalo	0	8	0
Sheep and goat	0	1	0

Cows, bullocks, donkeys and horses paid nothing.

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The government also claimed from one-third to one-sixth of all fish caught in the rivers, lakes and ponds. The government share was commuted to money, and the fishermen were obliged to buy the government share at the price fixed. Transit duties (*zakàt*) and town duties (*chungì* and *dharat*) were levied. Nothing is known of the rates or amount of this kind of revenue.

Revenue from trees, especially dates.

The cutting of *pippal* and *bohir* trees was entirely forbidden out of respect for the scruples of the Hindús. All other trees were absolutely the property of government. If a person wanted a *tahlì* tree, he was obliged to obtain a personal interview with Sáwan Mal and make his request. If it was granted, Sáwan Mal issued a written order to assess the value of the tree, and the price was paid before leave to cut the tree was given. Leave could be obtained from the *kàrdàr* to cut *bèr*, *kikkar* or *siris*, locally called *sharình*, trees on payment of from 8 annas to Re. 1. But the largest revenue was derived from date trees, and the most stringent regulations existed regarding them. Government claimed all date trees wherever grown, and the owners of land could no more cut date than *tahlì* trees. Each year in the month of Hárh (June-July), an appraisement of the crop was made and the estimated weight recorded. The crop was then sold at a fixed price to brokers called *baikhars* (from *bai*, selling, and *kharìdan*, to buy). The *baikhars* were not the owners of the land in which the trees grew. They were usually persons who had bought the dates for many consecutive years, and were seldom changed. A change was possible if a higher bid was offered, but in practice was rarely made. After the crop had been appraised, the responsibility of watching it till ripe fell on the *baikhars*, and an allowance was made to cover the expense of watching. The price of the dates was rigorously exacted from the *baikhars*, and a *baikhar* of some standing could with the greatest difficulty get rid of the responsibility of buying the appraised crop at the fixed price. Rain and a fall of prices were most dreaded by the *baikhars*, but no remissions were ever given. Instances are known of their leaving the country and of their attempting to commit suicide, in order to escape the severity with which they were held to their contract. It is said that in early times the land-owners used to get one-fourth of the crop, but of late years Sáwan Mal had taken possession of the whole.

Changes of administration on annexation.

The revenue system above described was in full work at annexation. The Multán governor was taking *mahsùl* in cash or kind, p'us cesses. He took the whole of the date crop, and was absolute proprietor of all trees. He levied a poll tax on artizans, camels, female buffaloes, sheep and goats. He also levied transit and town duties. At annexation, all cesses were abolished The proprietorship of the dates was conferred on the owners of land, and a very low cash assessment made on the female trees. The ownership of other trees was surrendered to the land-owners. *Tirnì* on artizans and transit and town duties were abolished. The tax on camels, female buffaloes, sheep and goats was maintained. The *mahsùl* was converted into a cash assessment in the following way: "The average payments for three years were converted into money at the market prices, with a reduction of 10, 15 or 20 per cent. according to the state of the country."

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Land and Land Revenue.

The first summary Settlement.

The average income of the preceding three years was as follows for two *tahsíls* :—

	Rs.
Muzaffargarh	3,46,287
Alípur	2,22,245

We unfortunately have not the income of the Sanánwán *tahsíl*, which after annexation belonged to the Laiyah district. The district was settled and the Settlement reported according to the old *taallukas* of which there were 24 in the district. Captain Hollings, Deputy Commissioner of Laiyah, settled the whole of the Sanánwán *tahsíl*. Mr. Wedderburn, Lieutenant Farrington and Lieutenant James settled the rest of the district. The following was the result :—

	Rs.
Muzaffargarh	2,57,589
Alípur	1,82,737
Sanánwán	1,44,814
Total	5,85,140

This Settlement worked very badly. The indiscriminate remission of leases made it unequal. The cultivators did not know how to manage for themselves. They had been used to rely on the *kàrdàrs* for arranging all details of agriculture, and this support was suddenly withdrawn. Even the great concession of ownership in the date trees was misunderstood. The people went in crowds to petition the Board of Administration. Their complaints were, that the system was new, that they could not arrange for watching the fruit, and that they did not know how to distribute the assessment among themselves. Then a great fall in prices took place. The Sikh collections were commuted to money at Re. 1-8 a maund for wheat. Immediately after, the Settlement prices fell to 10 annas and 12 annas per maund. Dates before annexation sold at Rs. 2-8 per maund. In 1851 the price was Re. 1-12. The district correspondence between 1850 and 1857 reads as if there was continued famine in the district, while at the same time magnificent harvests are reported. During these years revenue defaulters were in jail for three months or more. *Lambardàrs* threw down their *pattas* in court and clamoured for reduction. Proposals were made to sell villages for arrears of revenue. Reductions and remissions were largely given. The Deputy Commissioners reported on the general severity of the *jama*, and suggested revision. The number of transfers of land attracted the attention of the Financial Commissioner, who was "convinced that the transfer arose from undue pressure of the Government demand." It was during the first summary Settlement, in the year 1855, that the demarcation of village boundaries was made by Mír Raushan Alí, Superintendent of Settlement. This was followed in 1856 and 1857 by the revenue survey.

The second summary Settlement.

The second summary Settlement began in 1854. Mr. D. Simson, Deputy Commissioner of Laiyah, revised the *jama* of the Sanánwán *tahsíl* which then belonged to the Laiyah district. He granted a remission of 10½ per cent., and fixed the *jama* at Rs. 1,29,780. In 1857 Captain Graham revised the *jamas* of the Muzaffargarh and Alípur *tahsíls*. He raised the *jama* 6 and 21 per cent. respectively. The action of the Settlement Officer in increasing a *jama* already too

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Land and Land Revenue.

The second summary Settlement.

high seems to us now incomprehensible, but the reasons for it are to be gathered from the correspondence. The year 1857 was unusually favourable. The rainfall was good. The rivers rose well and seasonably, and there was an abundant supply of water in the canals. The mutiny was going on in Hindustán, and there had been risings in Multán and Gugera. The favourable seasons induced the Settlement Officer* to fix his *jamas* too high, and the fear of being thought disloyal induced the land-owners to accept *jamas* which at other times they would not have looked at. But even Mr. Simson's *jama* in Sanánwán was felt to be severe. The Deputy Commissioner in April 1860 reported that that *tahsíl* was "really suffering under a "too heavy and badly distributed assessment. In Alípur and "Muzaffargarh the Settlement, as might have been expected, broke "down in a year and a half. The Lieutenant-Governor, when sanction-"ing the revision, wrote that a perusal of the report has convinced the "Lieutenant-Governor that instead of being increased, the *jama* ought "to have been largely reduced."

The third summary Settlement.

The third summary Settlement was made by Lieutenant Tighe for the whole district. By this time the Sanánwán *tahsíl* had been added to the district. His assessments for each *tahsíl* were as follows:—

		Rs.
Muzaffargarh	... ...	2,20,592
Alípur	... ...	1,41,042
Sanánwán	... ...	1,08,660

In Sanánwán a substantial reduction was again made. In Alípur the result of this revision was to put back the *jama* to the amount at which it stood before Captain Graham's revision. In Muzaffargarh a substantial reduction was given on the *jama* of the first summary Settlement. This revision was followed by the first distribution of the *jama* and preparation of *khewats* that had been made in the district. This work was done by Sohan Lál, Extra Assistant Commissioner, and is known as the *khewat* of 1923 *Sambat*. The third summary Settlement would have worked well but for three things. The inundation-canals irrigate 210,000 acres of cultivation. The best crops depend on them. Our immediate predecessors paid the closest attention to the canál arrangements. From annexation to 1876 the clearance and repairs of the canals were wholly neglected. The result was that the cultivators were impoverished and the revenue suffered. In round numbers 120,000 acres of cultivation are dependent on *sailáb*. Enhancements were largely made on account of river action, but remissions were sparingly given for deterioration from the same cause. In short, the revenue administration in the canal and in the *sailáb* country, which form nine-tenths of the cultivation of the district, was about as bad as it could be. This management has been now corrected permanently, and only requires to be noticed here. Illegal and unreported methods of coercion were generally practised, and the result was to make the people as bad revenue-payers, as the *tahsíldárs* bad collectors. The working of the third summary Settlement showed that the district was one that required more active revenue administration than most, and that neglect would produce

* Deputy Commissioner's No. 356, dated 8th July 1859.

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Regular Settlement.

very disastrous results. A local disaster was the series of destructive floods that occurred from 1871 to 1874 in the Sanánwán *tahsíl.*

In 1873 a regular Settlement was begun by Mr. O'Brien and completed in 1880. The cultivated area of the district according to the Settlement measurements was as follows:—

Tahsíl.	Artificially irrigated by well or canal.	Irrigated by *sailáb.*	Total.
	Acres.	Acres.	Acres.
Muzaffargarh ...	126,709	43,477	170,186
Alípur ...	71,652	49,660	121,312
Sanánwán ...	82,210	25,559	107,769
Total...	280,571	118,696	399,267

The culturable waste was 952,870 acres. The area recently thrown out of cultivation was 61,842, and unculturable waste 281,725, acres.

Increase in cultivation.

The cultivated area had been measured in 1857 by the *patwárís,* but the measurements were condemned by the Commissioner as incorrect. Experience has shown that the cultivation was largely understated. The following statement shows the area of cultivation according to the revenue survey made in 1856-57 and the measurements of the regular Settlement just concluded:—

Tahsíl.	Cultivation according to revenue survey.	Cultivation according to regular Settlement measurements.	Increase per cent.
	Acres.	Acres.	Acres.
Muzaffargarh ...	164,860	170,186	3·2
Alípur ...	116,099	121,312	4·4
Sanánwán ...	110,308	107,769	—2·3
Total ...	391,267	399,267	2·5

There was therefore an increase of only 8,000 acres in cultivation since 1856-57. The causes of the increase being so small, were neglect of the canals, arbitrary inclusion of private land in the *rakhs,* and generally bad revenue administration.

Jama of the district before the new assessments.

Tahsil.	*Jama.*
	Rs.
Muzaffargarh	2,34,864
Alipur ..	1,49,602
Sananwan ..	1,20,505
Total ..	5,04,971

The average *jama* of the district in the five years preceding the new assessments is shown in the margin. The income from cattle *tirní* in 1877-78 was Rs. 34,623. The *tirní* from camels is not included, because the Settlement has caused no change in its administration. The revenue from date-trees in 1877-78 was Rs. 11,503.

Assessment Circles.

Following the divisions of the district as formed by the sources of irrigation, the following assessment circles were formed:—

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Assessment Circles.

Tahsil.	Assessment Circles.	*Tahsil.*	Assessment Circles.
Muzaffargarh.	Bet Chináb.	Alipur.	Bet Chináb.
	Bet Indus.		Bet Indus.
	Cháhí Sailába.		Chahí Sailába.
	Cháhí.		Chahí Nahrí.
	Thal Cháhí Nahrí.	Sanánwán.	Bet.
	Cháhí Nahrí.		Pakka Cháhí Nahrí.
			Thal Cháhí Nahrí.
			Thal Cháhí.

Produce estimate *jama.*

The *jama* of the district by the produce returns came out as follows :—

Tahsil.	Assessment Circles.	Percentage of produce assumed to represent the *jama.*	Estimated *jama.*	*Tahsil.*	Assessment Circles.	Percentage of produce assumed to represent the *jama.*	Estimated *jama.*
Muzaffargarh.	Bet Chinab ..	22½	64,419	Alipur.	Bet Chinab ..	13¼	22,836
	Bet Indus ..	16½	14,146		Bet Indus ..	16½	29,451
	Chahi Sailaba	19	25,894		Chahi Sailaba	14	34,244
	Chahi ..	14	2,118		Chahi Nahri..	14½	1,68,415
	Thal Chahi Nahri ..	14	27,263				81,884
	Chahi Nahri..	16½	3,25,499	Sananwan.	Bet ..	13	34,390
			1,91,659		Pakka Chahi Nahri	15	78,965
					Thal Chahi Nahri.	13½	14,260
					Thal Chahi ..	14½	1,33,841
							5,726
					Total of district	..	6,27,255

Classification of soils.

Before describing the current assessment it will be well to present in a collected form the facts which bear directly on the revenue. We have a district in which the rainfall is so slight that no cultivation depends on it. Of course a shower improves crops already in the ground, but the prospect of rain or no rain does not enter into the calculations of the farmers. Along the banks of the river and extending for a considerable distance inland, is a tract the cultivation of which depends on *sailàb* alone or *sailàb* assisted by wells. Inside that tract is another, the cultivation of which is carried on by means of wells and canals. Again, in the inland north part of the district is a country where neither *sailàb* nor canals reach, and in which agriculture is carried on by wells alone.

It will be readily understood that the classification of land for assessment purposes in this rainless district must be based on the different kinds of irrigation, and not on soils. Though the latter vary in fertility, still the great salient differences in productive power depend on the modes of irrigation. Thus the large area dependent on the river inundation produces only one crop in the year, and that a *rabí* crop. The land irrigated by canals alone produces only one crop, and that a *kharìf* crop. The land irrigated from wells assisted by canals can grow two crops in the year, and those of the richest quality, or such crops as sugarcane and cotton, which occupy the ground during both seasons. The classification adopted was therefore as follows :—

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(1). Land irrigated by *sailàb.*
(2). Land irrigated by *sailàb* and well (*chàhì sailàba*).
(3). Land irrigated by well and canal (*chàhì nahrì*).
(4). Land irrigated by well alone (*chàhì*).
(5). Land irrigated by canal flow (*paggú*).
(6). Land irrigated by canal lift (*jhàlarì*).

Government rates adopted.

The following rates were finally sanctioned for each kind of soil described above :—

SANCTIONED RATE PER ACRE (each cell: R A P).

Description of soil.	*Muzaffargarh tahsil.* Bet Chinab.	Bet Indus.	Chahi Sailaba.	Thal Chahi	Thal Chahi Nahri.	Chahi Nahri.	*Alipur tahsil.* Bet Chinab.	Bet Indus.	Chahi Sailaba.	Chahi Nahri.	*Sanawan tahsil.* Bet.	Pakka Chahi Nahri.	Thal Chahi Nahri.	Thal Chahi.
Sailaba ..	1 2 6	0 15 0	0 14 0	0 12 0	0 12 0	0 14 0	1 1 0	0 15 0	0 14 0	0 14 0	0 13 0	0 10 0	0 8 0	0 8 0
Chahi Sailaba ..	*1 2 6	†0 15 0	*0 14 0	*0 12 0	..	..	*1 1 0	†0 15 0	‡0 14 0	1 6 0	*0 13 0	1 0 0	..	..
Chahi Narhi ..	1 12 0	1 12 0	1 12 0	1 8 0	1 8 0	1 14 0	1 8 0	1 10 0	1 6 0	1 12 0	1 6 0	1 6 0	1 3 0	†22 0 0
Paggu ..	1 4 0	1 4 0	1 4 0	1 4 0	1 4 0	1 4 0	..	..	1 2 0	1 4 0	1 2 0	1 2 0	0 15 0	0 12 0
Jhalari ..	1 4 0	1 2 0	1 4 0	1 2 0	1 2 0	1 2 0	..	..	..	1 2 0	1 0 0	0 14 0	0 12 0	† ..
Chahi Khalis ..	1 4 0	..	1 4 0	1 2 0	1 2 0	1 4 0	1 2 0	..	..	1 2 0	..	1 0 0	0 15 0	12 8 0
	* Plus Rs. 9 per well and *jhalar* in work. † Plus Rs. 6 per well and *jhalar* in work.						*Plus Rs. 9 per well in work. †Plus Rs. 6 per well and *jhalar* in well ‡Plus Rs. 8 per well in work				* Plus Rs. 6 per well and *jhalar* in work † Per well.			

Produce *jama*, revenue rate *jama*, and assessed *jama* compared.

The sanctioned rates gave the following jama :—

	Rs.
Muzaffargarh	2,52,135
Alípur	1,53,174
Sanánwán	1,19,604
Total	5,24,913

This is Rs. 1,02,342 less than the produce *jama*. The *jama* actually assessed was as follows :—

	Rs.
Muzaffargarh	2,51,302
Alípur	1,50,385
Sanánwán	1,22,781
Total ...	5,24,468

which differs from the revenue rate *jama* by Rs. 445 only. The new *jama*, Rs. 5,24,468, compared with the average *jama* of the last five years of the summary Settlement, which was Rs. 5,04,970, gives an increase of Rs. 19,498, or 3·8 per cent.

The cesses payable are—

Patwàri's cess 3 to 6 per cent.	Road cess 1 per cent.
Lambardar's ,, 5 per cent.	Dák ,, ½ ,,
School ,, 1 ,,	Local rates ,, 8⅓ ,,

Cesses.

There is no uniformity with regard to the *patwári's* cess. Six per cent. is the maximum everywhere except in Sanánwán, where the

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maxmuim is Rs. 5-12-0 per cent. The minimum is, in Alípur Rs. 3, in Muzaffargarh Rs. 3-8-0, and in Sanánwán Rs. 4-8-0.

Term of Settlement.

The term of Settlement was fixed at twenty years in all three *tahsils*. In Alípur and Muzaffargarh it runs from *kharíf* 1879-80. In Sanánwán it began one year earlier.

Dates of instalments.

The dates for paying the instalments of land-revenue are—

Rabi ... 1st June, 1st July,
Kharíf ... 1st December, 1st January, 1st February.
Date instalment, 15th August.

Assessment on village grazing lands.

Under the summary Settlement, *tirní*, or grazing dues, were levied in those villages only which contained Government *rakhs*. The village grazing-lands, however large, were exempt from assessment. At the regular Settlement the village grazing-lands have been assessed for the term of Settlement. The assessment was based on their capability for grazing and on the number of cattle. The rates adopted varied from one rupee per 100 acres in the *thal* to five rupees in the *bet*. These rates gave the following *jamas* :—

	Rs.
Muzaffargarh	9,138
Alípur	12,712
Sanánwán	9,782
Total ...	31,632

The grazing assessment as distributed was as follows:—

	Rs.
Muzaffargarh	9,488
Alípur	14,420
Sanánwán	9,480
Total	33,388

Assessment on date trees.

Under the summary Settlement the date assessment was Rs. 11,503. The sanctioned rate for the regular Settlement was one anna per tree, which gave a revenue rate *jama* as follows:—

	Rs.
Muzaffargarh	13,895
Alípur	4,816
Sanánwán	4,178
Total ...	22,889

The date *jama* as assessed was—

	Rs.
Muzaffargarh	11,101
Alípur	4,334
Sanánwán	3,691
Total	19,126

Final results of the Settlement.

The statement in the margin compares the new and old revenue form all sources. To the new revenue should be added the amount for which the Government *rakhs* are leased. This will never be less than Rs. 5,000, including Forest Department *rakhs*. Taking this into consideration, there is an increase of Rs. 32,986.

	Old Revenue.	New Revenue.
	Rs.	Rs.
Land Revenue ...	5,04,970	5,24,468
Grazing ...	34,623	33,388
Dates ...	11,503	19,226
Total ...	5,51,096	5,77,082

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Land-revenue assignments.

The *jágírs* and *maáfís* in this district are very few. Table No. XXX shows the number of villages, parts of villages, and plots, and the area of land of which the revenue is assigned, the amount of that revenue, the period of assignment, and the number of assignees for each *tahsíl* as the figures stood in 1881-82. The village of Lálpur was assigned revenue-free to the late Nawáb Faujdár Khán and his heirs in perpetuity. It is situated in the Bet Chináb. Its assessment on the area of Settlement was Rs. 2,174. The other *maáfís* in the district aggregate Rs. 1,405 only. With the exception of Simla, there is no other district in the Panjáb in which the assignments are more trifling in amount. The holders are mostly Patháns. The assignment of land-revenue as pay and *ináms* to *zaildárs* amount to Rs. 8,950.

Fluctuating assessments in the *bet* circles.

In consequence of the large area depending on *sailáb*, and the uncertainty of that means of irrigation, a fluctutating system of assessment was adopted in the *bet* assessment circles and the *cháhí-sailába* circle of Alípur. The procedure and rates differ slightly in the three *tahsíls*. In Sanánwán, the whole of the *bet* circle is assessed every year on the area under cultivation. Cultivation by *sailáb* alone pays a mean rate of 13 annas per acre, and each well and *jhalár* in work a yearly fee of Rs. 6. The small area of canal-irrigation in this circle is also annually assessed. In the Indus *bet* circles of Muzaffargarh and Alípur the whole cultivation comes under fluctuating assessment. The *sailába* rate is fixed at 15 annas per acre, and the well and *jhalár* rate at Rs. 6. In the *cháhí-sailába* circle of Alípur the whole is annually assessed. The *sailába* rate is 14 annas per acre, and the well rate Rs. 8. There is a *bet* Chináb circle in Muzaffargarh and Alípur. From the southern end of the district to the junction of the Sutlej with the Chináb opposite Madwála, this circle is much affected by the river, and violent changes occur by erosion and by lands being thrown out or brought under cultivation. The whole of this part of the *bet* circle has been brought under fluctuating assessment. The whole Chináb *bet* in both *tahsíls* north of the Sutlej has an assessment partly fixed and partly fluctuating. The wells have got a fixed assessment, and the *sailába* land alone is assessed annually. In Alípur the *sailába* rate is Re. 1-1-0, in Muzaffargarh Re. 1-2-6. The well rate in the Alípur Chináb *bet* south of the Sutlej is Rs. 9.

Fluctuating assessment on canal lands.

In order to make the revenue assessed on canal lands more elastic, it has been arranged to grant remissions of revenue in case of failure of the canals, and to allow the State to participate in the profits resulting from the spread of irrigation. To effect this, the revenue assessed on canal lands has been divided into (*a*) fixed revenue, (*b*) remissible revenue. Fixed revenue is that which would have been assessed if the canals had not existed; remissible revenue is that which the existence of the canals has produced. In the *tahsíls* of Sanánwán and Alípur, and in the greater part of Muzaffargarh, the remissible revenue has been assumed to be the whole revenue assessed on lands irrigated by canals alone, and half the revenue assessed on lands irrigated by wells and canals. In a small part of the Muzaffargarh *tahsíl*, one-fourth of the revenue assessed on land irrigated by both canals and wells is assumed to be remissible. In case of total failure of a canal to supply water, the whole of the

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Fluctuating assessment on canal lands.

remissible revenue will be remitted. In cases of partial failure, the Deputy Commissioner will decide the proportional amount to be remitted. In order that Government may share the profit of extended irrigation, it has been made a condition of the Settlement that land newly coming under canal irrigation shall be assessed with a water-advantage rate, though it was not assessed at Settlement. This rate will be levied only on lands actually irrigated in the year for which it was charged. The rate has been fixed at 6 annas per acre in Sanáwán and at 8 annas in Muzaffargarh and Alípur.

Canal administration, past and present.

Under former governments the annual clearance and repairs were usually effected by levying so many labourers per well or per yoke of oxen. Fifty or sixty *bíghas* of waste land were considered equal to a well for the purposes of this levy. When the work was unusually heavy, the irrigators subscribed cash to engage hired labourers. Occasionally the Government of the day gave money assistance for the execution of works, and recouped itself by levying a share of the crop at harvest. Under the Baháwalpur Government a cess of one *pái* of grain per *path* was levied for clearance and excavation of the canals. Under Sáwan Mal, grants of money were made to assist the excavation and clearance. The *kárdárs* were responsible for the work being efficiently done. They had unlimited powers, and compelled attendance of the labourers by force, and punished shirkers. Under their administration the irrigators rarely failed to supply the required amount of labour. Judging from old accounts, from the greater extent of canal cultivation, from the number of disused canals, and from the diminished length of the remaining canals, the canal administration under former governments was closely supervised, and especially under Sáwan Mal was very effective.

Canal administration under British rule. The *chher* system.

From annexation to 1857 the administration of the canals may be described as absolute neglect. The old system of active interference on the part of Government was withdrawn, and the canals were left to get on as best they could. In 1858, Mr. Henderson, Deputy Commissioner, laid down an efficient scheme of canal management, which, with few changes, has stood its ground to this day. A record of facts regarding each canal was prepared. The responsibility of the irrigators for supplying labour for the annual clearance and repairs was asserted and enforced by the imposition of a fine on those persons who absented themselves from the work. The fine was first 2 annas per head per day, then progressively 4, 6, 8 and 12 annas. In 1874 it was reduced to 8 annas, at which it still remains. On each canal a committee of management, the members of which were called *sarpanches*, was chosen from among the irrigators, and one or more water-bailiffs, called *mamárs* (correctly *míráb*) were appointed. Their duties were to summon the labourers for the clearance, and to distribute the water when the canals were running. A *darogha* was appointed for each *tahsíl*, and paid from the absentees' fine fund. The *sarpanches* were remunerated by the remission of part of the quota of labour which they were bound to supply. The *mamárs* were paid by the irrigators. The mode of payment differed. On some canals they received from Rs. 5 to Rs. 7 per month in cash, and two *topas*=8 sers of grain per well at harvest. On others they received four or five *topas* per well at harvest, and no cash allowance. The procedure for

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Canal administration under British rule. The *chher* system.

effecting the annual clearance and repairs was as follows:—Each year when the canals ceased to run, the *sarpanches* and *mamàrs*, with the *darogha*, inspected each canal. They decided how many labourers were wanted for the clearance, and how long the work would take, and then submitted a petition through the *tahsìldàr*, saying that they wished to supply so many labourers for such and such a period. When the Deputy Commissioner's sanction had been obtained, a *muharrir* and one or more *chapràsìs* were appointed for each canal, and the number of labourers fixed on for the canal was distributed in proportion to the land-revenue paid by each irrigator, so that each person knew the number of labourers that he had to supply. Then a proclamation, *vakàra*, was issued by the *tahsìldàr* through the *sarpanches* fixing the date for the clearance to begin, which was generally in December. The clearance was done in two ways. All the labourers being at one end of the canal and worked through to the others. This mode is called *sùrh*. The other mode is as follows:—The canal was divided into lengths, and each village cleared the length allotted to it. This mode is called *dak*. During the clearance the *muharrir* kept up a roster of the labourers present and absent, and at the end of the work each irrigator who had not supplied his quota of labourers was debited with the number of labourers which he had not supplied at the rate of fine which was then current. The fines, as well as income from the sale of grass and wood from the canal banks, were credited to a fund devoted to the general improvement of the canals. The fines and the fund are termed *zar-i-nàgha*, or, in common parlance, *nànga*. A gang of labourers is called *chher*, which also means a drove of cattle, and each member of the gang is called a *chhera*. If, while the canal were running, any emergent work was required to be done, such as mending the bank which had burst, or clearing the head which had silted up, additional labourers were called out. Such labourers are called the *chikkar chher*, or "mud gang," because they have to work at a time when the clay has been turned into mud by the canal water. From 1858 to 1878 a person wishing to obtain irrigation for land that had not hitherto received it, or to cease to receive canal water, had to obtain special permission, which was only granted after inquiry. In practice, it was easy enough to be brought on the roll of irrigators, but almost impossible to get removed from it, and, consequently, from the obligation to supply labour. One of the worst abuses connected with the management of the canals was, that men were kept on the labour list for years after they had ceased to obtain water, and this though the failure of water arose from causes beyond their control. In 1878 this system was changed, the irrigated area was measured, and the number of labourers distributed over the irrigated area only. The theory that the labour was supplied voluntarily was strictly kept up, and no active *tahsìldàr* could get the annual clearance done, or any work of improvement effected, until he had got a voluntary petition from the irrigators to be allowed to supply so many labourers. The *tahsìldàr* was full of zeal, and wanted to get great works done and make a name for himself. He also knew that unless the canals were well cleared he would find it difficult to collect his revenue, and so would get into trouble On the other hand, the irrigators were improvident beyond description,

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Canal administration under British rule. The *chher* system.

and did their best to avoid supplying labour, and amusing contests between these rival wishes occurred. It is even said that in darker days the committee of management was locked up until it agreed to satisfy the *tahsildàrs'* requirements as regards labour. Mr. Henderson's system started well, but it was badly worked. The Deputy Commissioners and the *tahsildàrs* had not the time or the knowledge to manage canals, which got worse and worse. They were not fully or regularly cleared out, and consequently decreased in width, depth and length. The level of their beds having thus become higher, the supply of water was prevented from entering the canals as early, and from continuing to flow as long, as when they were well cleared. In 1876, which the canals, had reached their worst, improvements began to be made. A *tahsìldàr* was specially appointed to look after the canals, and as much as was possible without professional help was done in the way of reforms. In March 1880 Government sanctioned the formation of the Muzaffargarh canals into a Public Works Division; Mr. F. A. Siebold, C. E., was appointed Executive Engineer.

Working of canals.

The following tables show the working of the canals for the past few years:—

Share of land revenue credited to the Muzaffargarh Canals.

Year.	Land revenue credited to canal of Settlement.	*Abiana* or water-rate on new lands.	Free grants resumed.	Fluctuating assessment.	Total.
	Rs.	Rs.	Rs.	Rs.	Rs.
1880-81 ...	2,27,520	1,513	13	...	2,29,046
1881-82 ...	2,27,533	1,873	39	9,038	2,38,483
1882-83 ..	2,25,766	2,644	...	9,038	2,37,448

Showing areas irrigated by canals for five years.

Name of river.	Name of canal.	Areas irrigated.				
		1878-79	1879-80	1880-81	1881-82	1882-83
Indus.	Gharkú series	8,703	4,739	7,472	9,426	9,414
	Magassan	27,106	13,576	20,763	30,261	29,316
	MAGGI.					
	Khudádád branch... ...	3,355	2,092	3,596	4,009	4,852
	Sukh main canal	21,461	20,098	20,824	22,155	23,854
	Dinga do.	22,740	22,811	24,767	29,634	28,913
	Adil canal	10,196	10,091	10,290	11,402	11,687
	Ghuttú series	21,330	25,982	27,804	23,627	28,537
	Purán canal	32,799	31,195	32,833	36,658	40,764
	Surb do.	5,674	8,141	9,743	11,720	11,117
	Suliman Khán	9,943	5,218	9,203	14,676	13,214
	Kambir	...	...	345	614	535
	Total	163,307	143,943	167,640	194,182	202,203

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Working of canals.

Name of river.	Name of canal.	Areas irrigated. 1878-79	1879-80	1880-81	1881-82	1882-83
CHINAB.	Karm canal	The detail of area for each canal not found in the record.	3,044	4,637	7,355	9,417
	Ganesh do.		5,108	5,826	6,805	7,709
	Tahri do.		14,050	15,355	20,135	20,742
	Ghazanfar canal		1,562	1,568	1,762	1,998
	Jhangawar canal		5,306	5,513	6,464	7,040
	Ali Khalli		6,300	7,692	11,248	10,090
	Rohillánwála drainage ...		...	825	647	186
	Total	38,196	35,370	41,416	54,416	57,182
	Grand Total ...	201,503	179,313	209,056	248,598	259,385
		Excluding *dofasli.*			Including *dofasli.*	

Note.—The figures for the year 1878-79, 1879-80 and 1880-81 do not include *dofasli* irrigation, which was not measured during the first two years. In 1880-81 the total *dofasli* irrigation amounted to 30,850 acres, but details for separate canals are not known. The total irrigation for 1880-81 was thus 239,906 acres, including *dofasli.*

The amount of *dofasli* irrigation for 1881-82 and 1882-83 was as follows :—

1881-82 .. 29,935 acres. | 1882-83 .. 30,783 acres.

Expenditure since constitution of Division.

Year.	Expenditure. From Imperial.	From *Zarinagha.*	Total.	Labour in lieu of water-rates. Canal clearance. *Chher* present.	Rate per *chher.*	Amount	Emergencies. *Chikar chhers* present.	Rate per *chher.*	Amount	Grand Total.
	Rs.	Rs.	Rs.	Rs.	R. A. P.	Rs.	Rs.	R. A. P	Rs.	Rs.
1880-81 ..	43,070	..	43,070	3,50,813	0 4 0	87,703	42,550	0 4 0	10,637	1,41,410
1881-82 ..	59,712	15,902	75,614	3,62,589	0 4 0	90,647	65,000	0 4 0	16,250	1,82,511
1882-83 ..	54,088	7,421	61,509	3,62,805	0 4 0	90,701	34,491	0 4 0	8,623	1,60,833
Total ..	1,56,870	23,323	1,80,193	10,76,207	..	2,69,051	1,42,041	..	35,510	4,84,754

Note.—The direction and book charges have also been included in Imperial fund expenditure.

Arrangements for the future management of the canals.

It only remains to describe the arrangements made for the future management of the canals by the revenue and canal officers. The number of labourers required to execute the annual clearance and repairs has been fixed for the next five years. The obligation to provide the number of labourers fixed has been made part of the Settlement of land revenue, and is recorded in the administration paper of each canal village. The penalty for non-attendance has been fixed at 8 annas per man per day, and has also been recorded. Every year in August and September the canal-irrigated land will be measured by the *patwárís,* and the results will be communicated to the Executive Engineer. The Executive Engineer will then distribute the number of labourers fixed for each canal over the area irrigated in the preceding year, and will inform each irrigator of the number of labourers which he will have to supply for the clearance and repairs, and of the time when the work will begin. During the clearance, the roster of attendance will be kept by the *muharrirs* as before; and as soon as the work is finished, the Executive Engineer

Chapter V, B.

Land and Land Revenue.

will prepare a statement for each village showing the amount due from each irrigator on account of non-attendance fines. He will send these lists to the Deputy Commissioner, who will collect the amount with the *rabí* instalments in June and July.

Government lands, forests, &c.

Table No. XVII shows the area and income of Government estates; while Table No. XIX shows the area of land acquired by Government for public purposes. The forests have already been noticed in Chapter IV.

Rakh demarcation.

As a part of the operations of the recent Settlement, the Government *rakhs* were demarcated, and what had been a sore question since 1860 was finally decided. The demarcation of village boundaries was made, as has been stated, in 1856. It included within village boundaries all the waste land in the district. In 1860 Mr. Cust, then Financial Commissioner, declared the boundaries open to revision. In 1861, in order to carry out this order, the Deputy Commissioner with a pencil marked off on the revenue survey maps pieces of land shown as waste, to form Government *rakhs*; but no demarcation on the spot was made till 1879, when Sohan Lál, Extra Assistant Commissioner, was appointed to carry out the work. This demarcation followed rigidly the pencil lines of 1861, and the result was that much cultivated land, *pakka* wells, village sites, graveyards, public roads, and even canals, were included in the *rakhs*. In 1874 a re-demarcation was ordered. This has now been carried out, and the area of *rakh* land reduced to 311,554 acres. The Government rights in these have been secured, in almost every case, unincumbered by the inclusion of popular rights; while, on the other hand, it has retained its right to wood standing on the lands restored to the villages. The *rakhs* have been excluded from village boundaries and made into new *rakh* villages. A regular Settlement record has been made for each *rakh*, the property of Government.

Effect of the demarcation of *rakhs* on *tirní* revenue.

Before the re-demarcation of *rakhs*, *tirní* was levied in those villages in which *rakhs* exisited. Those villages in which there was no *rakh* escaped paying anything for their cattle. At the regular Settlement, all village waste, including of course released *rakhs*, was assessed for the term of Settlement with a fixed assessment as grazing land, and it was arranged that the grazing in the retained *rakhs* should be leased annually. Under the former system, the *tirní* income from *rakhs* had varied from Rs. 23,888 to Rs. 43,124. Under the arrangements made at the regular Settlement the grazing land of the district has been assessed, as stated above, at Rs. 33,388. In 1880-81 the grazing in the *rakhs* under the control of the Deputy Commissioner sold for Rs. 3,491.

Rakhs under the Forest Department.

There is a large area of *rakh* land under the Forest Department. Since 1870 the officers of the department have been making selections of *rakhs* to be managed under their control, but no final decision has been reached at present, nor has the Forest Act been applied to any of them. The following is the area of *rakhs* under the—

			Acres.
Forest Department	...	...	48,787
District authorities	...	...	262,767
	Total	...	311,554

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Land and Land Revenue.

Leases of waste lands.

Waste land is not leased on any large scale in this district. There are no fixed terms for such leases, but on application being made, the terms are arranged by the district authorities with reference to the circumstances of each case.

CHAPTER VI.

TOWNS AND MUNICIPALITIES.

Chapter VI.

Towns and Municipalities.

General statistics of towns.

At the Census of 1881, all places possessing more than 5,000 inhabitants, all municipalities, and all head-quarters of districts and military posts were classed as towns. Under this rule the following places were returned as the towns of the Muzaffargarh district:—

Tahsil.	Town.	Persons.	Males.	Females.
Muzaffargarh ...	Khángarh ...	3,417	1,828	1,589
	Muzaffargarh ...	2,729	1,602	1,118
Alipur ...	Khairpur ...	2,609	1,375	1,234
	Alipur ...	2,555	1,388	1,167
	Shahr Sultán ...	2,132	1,140	992
	Sitpur ...	2,035	1,134	901
	Jatoi ...	2,035	1,085	950
Sanánwán ...	Kot Addu ...	2,574	1,345	1,229
	Daira Dín Panah ...	1,779	900	879

The distribution by religion of the population of these towns and the number of houses in each are shown in Table No. XLIII, while further particulars will be found in the Census Report in Table No. XIX and its appendix and Table No. XX. The remainder of this Chapter consists of a detailed description of each town, with a brief notice of its history, the increase and decrease of its population, its commerce, manufactures, municipal government, institutions, and public buildings; and statistics of births and deaths, trade and manufactures, wherever figures are available.

Khángarh Town.

Khángarh is a small town of 3,417 inhabitants situated on the main road of the district leading from Muzaffargarh southward, at a distance of 11 miles from the latter town, and 4 miles from the river Chenáb. The land around it is well wooded, fertile, and more highly cultivated than any other land in the district. It was originally (in 1849) the head-quarters of and gave its name to the district, but it was found liable to inundation from the Chenáb, and was given up in 1859 in favour of Muzaffargarh. The town is little more than an ordinary village compactly built, chiefly of brick, with one principal street running north and south, from which narrow lanes branch off to the east and west. The main streets and lanes on the western side are neatly paved with brick. The plan of the town very nearly corresponds with that of Muzaffargarh, having had a similar origin. Like it, it was a stronghold of the Afghán Government at the beginning of the century, and was built by Khán Bibi, sister of Nawáb Muzaffar Khán, from whom it takes its name. The town has outgrown the dimensions of the circular fortification which originally enclosed it, and which is now surrounded on all sides by mud buildings. There is a grain market, a primary school in the town, a municipal hall at the south end, and a *thána*, dispensary, small *sarái* and encamping-ground, all together at the north end. It is the

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Khángarh Town.

residence of Honorary Magistrates Alladád Khán and Saifullah Khán. The Municipal Committee has hitherto consisted of four members nominated by the Deputy Commissioner in addition to the usual official members. Hereafter, it is to consist of six elected members, and three more may be appointed by Government. Its income for the last few years is shown in Table No. XLV, and is chiefly derived from octroi. There are no manufactures, and the town owes any importance it possesses to its being an agricultural centre in a fertile tract. The population, as ascertained at the enumerations of 1868, 1875 and 1881 is shown in the margin.

Limits of enumeration.	Year of Census.	Persons.	Males.	Females.
Whole town ...	1868	3,717	1,936	1,781
	1881	3,417	1,828	1,589
Municipal limits ...	1868	3,717		
	1875	2,802		
	1881	3,417		

It is difficult to ascertain the precise limits within which the enumerations of 1868 and 1875 were taken; but the details in the margin, which give the population of suburbs, throw some light on the matter. The figures for the population within municipal limits according to the Census of 1868 are taken from the published tables of the Census of 1875; but it was noted at the time that their accuracy was in many cases doubtful. It would appear from information supplied by the Deputy Commissioner that Basti Kullánwáli was not included till after 1875. The constitution of the population by religion and the number of occupied houses are shown in Table No. XLIII. Details of sex will be found in Table No. XX of the Census Report of 1881.

Town or suburb.	Population.	
	1868.	1881.
Khangarh town ..	3,082	2,975
Basti Kullanwali ..	635	442
Total ..	3,717	3,417

Muzaffargarh Town.

The town of Muzaffargarh lies in north latitude 30° 4′ 30″, and east longitude 71° 14,′ and contains a population of only 2,720 persons. It is situated on the road from Mooltan to Dera Gházi Khán, two miles from the extremity of the riverain tract of the Chenáb, at the end of a well known *shísham* avenue 5 miles long leading from the river, within a triangle formed by the Ganeshwáh, the main road leading to Alipur which lies to the west, and the Dera Ghāzi Khán road which passes it in a north-westerly direction. The country round to the east of the Alipur road is intersected by many water-courses, is fertile, well wooded, and abounds in groves of date palms. Emerging on the Alipur road and looking across a plain of tall grass, with here and there a date palm, one gets glimpses of the *thal*, that wilderness of sand hills and scrub, and in clear weather sees the outline of the Sulimán range beyond. The public buildings and the houses of the European residents are mostly ranged along the Alipur and Dera Gházi Khán roads, which intersect at a point a quarter-of-a-mile north of the town. The town consists of a fort formed by a circular-shaped wall thirty feet high, enclosing a space with a diameter of 160 yards, and of suburbs surrounding the fort on

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Muzaffargarh Town.

all sides, so as to nearly conceal it from view. The fort wall has 16 bastions, and battlements all round. It has been built with a veneer of burnt brick which has peeled away in many places, and a backing of mud over 6 feet thick. The road from Mooltan entering the town cuts off a segment at the north end of the fort, which is bisected by the main *bázár* running north and south. The houses within the fortification are built with burnt bricks where they face the street, but elsewhere generally with mud. They are chiefly occupied by Hindús. The suburbs round the fort are generally mud built. They are more extensive on the south side, where they are occupied by the poorer Muhammadans. On the north side they are occupied by the district officials. The principal streets have been paved with brick, but the pavement generally requires renewal. Drinking water is obtained from wells outside and inside the town. The origin of the town was a Bania's shop, called Mússa Hatti, from the name of the owner, established to supply provisions to travellers on the road between Mooltan and Dera Ghází Khán. About 1794 Nawáb Muzaffar Khán, the Afghán ruler of Mooltan, began building the fort, called accordingly Muzaffargarh, and in 1796 he established his head-quarters in it. It was stormed by the army of Ranjít Singh in 1818. It became the head-quarters of the district administration under the British Government in 1859, after Khángarh had been abandoned in consequence of inundation. The floods of the Chenáb also approach Muzaffargarh, and in 1873 they destroyed a considerable portion of the suburbs.

The municipality of Muzaffargarh was first constituted in 1874. It is now a municipality of the second class. The Committee consists of the Deputy Commissioner as President, the Civil Surgeon, the District Superintendent of Police, the *tahsíldár* and five non-official members nominated by the Deputy Commissioner. In future it will consist of six elected members, while three more may be appointed by Government. Table No. XLV shows the income of the municipality for the last few years. It is chiefly derived from octroi levied at a general rate of 6 pie per rupee on the value of all goods brought within municipal limits. There are no manufactories, and the trade is of a purely local character. The proximity to Mooltán generally interferes with the function the town would otherwise perform in the collection of agricultural produce and the distribution of European goods. There is no building in the town of architectural or antiquarian interest. Nawáb Muzaffar Khán had his residence in the south-east of the fort, near where the grain *mandi* now stands. Public business was at first transacted there after Muzaffargarh became the head-quarters of the district. The garden known as the Taliri on the banks of the Taliriwáh, now *nazúl* property, at the end of the avenue, a mile long, leading eastward from the town, was Muzaffar Khán's garden, and contains old *shísham* and other trees said to have been planted by the Nawáb. It yielded an abundance of mangoes and other fruits until devastated by the floods a few years ago. The public buildings are the *kotwáli* or police station within the town, an old building of Sáwan Mal's time, the middle school just outside the town on the north, the *munsiff's* court, and the *sarái* on the Dera Ghází Khán road, and the church on the Alipur

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Muzaffargarh Town.

road, a little to the north of the town; the travellers' bungalow, the post office, the dispensary, and the town-hall containing a library and news-room on the Alipur road to the west; the district court, the sessions house, the police office and the treasury near the intersection of the Alipur and Dera Ghází Khán roads; the police hospital, *tahsíl* and encamping-ground further on on the Dera Ghází Khán road; and the gaol about a quarter-of-a-mile to the north of the court-house. There is a public garden round the town-hall and a good cricket lawn on the Alipur road to the south-west of the town. The population as ascertained at the enumerations of 1868, 1875 and 1881 is shown in the margin.

Limits of enumeration.	Year of census.	Persons.	Males.	Females.
Whole town ...	1868	2,733	1,603	1,130
	1881	2,720	1,602	1,118
Municipal limits...	1868	2,498		
	1875	2,537		
	1881	2,679		

It is difficult to ascertain the precise limits within which the enumerations of 1868 and 1875 were taken; but the details in the margin, which give the population of suburbs, throw some light on the matter. The figures for the population within municipal limits according to the Census of 1868 are taken from the published tables of the Census of 1875; but it was noted at the time that their accuracy was in many cases doubtful. The constitution of the population by religion and the number of occupied houses are shown in Table No. XLIII. Details of sex will be found in Table No. XX of the Census Report of 1881.

Town or suburb.	Population.	
	1868.	1881.
Muzaffargarh town	2,498	2,679
Civil lines ..	235	41

Khairpur Town.

The town of Khairpur, with a population of 2,609 persons, is situated seven miles to the south-west of Alipur, and is about equi-distant from the Indus and Chenáb. It was founded about 70 years ago by Khair Sháh, a Saiyad Bukhári, from whom it takes its name. It is compactly built chiefly with brick, many of the houses being two and three-storeyed. The *bázárs* are mostly paved with brick, but the streets are much too narrow to admit of any wheeled traffic. The principal streets have matting spread over them as a protection from the sun, as is usual in these parts. Much of the land in the neighbourhood is waste and covered with tall grass. The country round is liable to submergence in the floods, but an embankment, five miles in circumference, has been constructed at considerable cost, which effectually protects the town. In the floods boats laden with produce can pass from Khairpur to all the towns around Jatoi, Alipur and Sitpur. The people of the town are enterprizing traders, and their trade with Bilochistán and with Sakkar, Mooltan, and other towns at a distance is larger than that of any other town in the district. Khairpur has a police outpost and a primary school. There is a *thákardwára* sacred to Gopi Náth, and a community of river-traders has propitiated the river lord (Daryái Sáhib) by building him a temple. The Municipal Committee consists of four members nominated

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by the Deputy Commissioner and the usual official members. Its income for the last few years is shown in Table No. XLV, and is derived from octroi. The population, as ascertained at the enumerations of 1868, 1875 and 1881, is shown in the margin. The constitution of the population by religion and the number of occupied houses are shown in Table No. XLIII. Details of sex will be found in Table No. XX of the Census Report of 1881.

Limits of enumeration.	Year of census.	Persons.	Males.	Females.
Whole town ...	1868	2,846	1,563	1,283
	1881	2,609	1,375	1,234
Municipal limits ...	1868	2,846		
	1875	2,562		
	1881	2,609		

Alipur Town.

The town of Alipur, with a population of 2,555 inhabitants, is situated on the west side of the main road leading south from Muzaffargarh at a distance of 51 miles, 6 from the Chenáb and 15 from the Indus. It must be a place of some antiquity, judging from its height above the surrounding plain. It is said to have been founded by Ali Khán, one of the Náhar princes of Sitpur. Its importance is due to its being the head-quarters of a *tahsíl* and also of a *munsiff*, and to its being an agricultural centre in a well cultivated tract. It has a considerable trade in indigo, and snuff is manufactured for export to Dera Ghàzi Khán and Baháwalpur. The situation of the town is unhealthy, it being affected by the floods of both rivers, and there has been much excavation immediately under it on the eastern side. On this side are all the public buildings, the middle school, dispensary, *tahsíl*, rest-house, *sadr* distillery, and *sarái*. No *munsiff's* court has yet been built. The town is compactly built, chiefly with brick, and most of the streets are well paved and provided with drains. Rude arcades have been formed in the principal *bázárs* by stretching matting on beams from roof to roof. They protect from the sun, but are too close to be healthy. The Municipal Committee consists of three members nominated by the Deputy Commissioner and three *ex-officio* members—the Deputy Commissioner, *tahsíldár* and the Assistant Surgeon in charge of the dispensary. Its income for the last few years is shown in Table No. XLV, and is derived chiefly from octroi.

The population, as ascertained at the enumerations of 1868, 1875 and 1881, is shown in the margin. The constitution of the population by religion and the number of occupied houses are shown in Table No. XLIII. Details of sex will be found in Table No. XX of the Census Report of 1881.

Limits of enumeration.	Year of census.	Persons.	Males.	Females.
Whole town ...	1868	2,273	1,223	1,050
	1881	2,555	1,388	1,167
Municipal limits ...	1868	2,273		
	1875	2,282		
	1881	2,555		

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Shahr Sultán Town.

Shahr Sultán, with a population of 2,132 persons, is situated on the main road leading south from Muzaffargarh at a distance of 36 miles from it, 15 from Alipur and $1\frac{1}{2}$ miles from the Chenáb. The town takes its name from Sultán Ahmad Katal, father* of Alam-ud-dín or Alam Pír, whose shrine is here. An account of the shrine and the fair held in connection with it has been given at page 63. Any importance the town has is due to the shrine and fair. It is in all respects an ordinary village with mud buildings. One *bàzàr* is neatly paved with brick, and, as in all the towns in this part, beams are placed over the street and covered with matting, so as to form an arcade. A road branches off to Jatoi, and the position on the river is favourable for trade in country produce. There are a police rest-house and *thàna* and a primary school. There is no building of any consequence at the shrine. The Municipal Committee consists of four members nominated by the Deputy Commissioner and the usual *ex-officio* members. The income, since the town was constituted a municiplity in 1874, is shown in Table No. XLV, and is derived entirely from octroi. It is probable that the municipality will before long be abolished.

The population, as ascertained at the enumerations of 1868 and 1881, is shown in the margin. The constitution of the population by religion and the number of occupied houses are shown in Table No. XLIII. Details of sex will be found in Table No. XX of the Census Report of 1881.

Year of census.	Persons.	Males.	Females.
1868	1,698	908	790
1881	2,132	1,140	992

Sitpur Town.

Sitpur town, with a population of 2,035, lies on the main road of the district leading south 11 miles south of Alipur and 3 miles from the Chenáb. The highway ceases here, and becomes a mere bridle path. The country around everywhere testifies to the violent action of the floods, and much of it is waste, covered with tall grass and tamarisk. Owing to the floods, communication is often rendered very difficult, and is sometimes completely cut off with the north for a week at a time. Even through the winter months the ground in these parts is damp and chill owing to the inundation. The town is built on irregular eminences of accumulated débris, which by their extent testify to its antiquity. It is in fact the only town of any antiquity in the district. According to tradition its ancient name was first Kanjan Mal, and then Khúdi Bhir or hunting seat of Rája Khúdi. In historical times Sitpur became the capital of a dynasty called the Náhar, an account of which, as well as of succeeding rulers, has been given at page 35 and onwards. The town is divided into two parts, the northern called the Khanáni, because occupied by the Náhar princes, their relatives and dependants; and the southern called the Shekháni, because occupied by the *makhdúms*, who succeeded the Náhars in the government, aad their dependants. It is very irregularly built, and has a very dilapidated appearance. Many of

* This is Kázi Ghulám Murtzá's account, and is at variance with Mr. O'Brien's; see Chapter II.

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Sitpur Town.

the houses are built of brick, and have two or three storeys. Two of the *bázárs* have been paved with brick in recent years, and they are provided with the rude arcades of matting usual in these parts. The town is completely shut in on all sides by a thick screen of date palms, which must add considerably to the insalubrity of the climate. The dates of Sitpur are noted throughout the district, being of the kind called *najábat* The only building of antiquarian interest is the tomb of Tahir Khán Náhar at the west end of the *bázár*. The dome is covered with blue encaustic tiles, and the walls of the building are ornamented with tiles of various colours. There are a *thána*, school, town-hall, *sarái* and police rest-house. The Municipal Committee consists of four members nominated by the Deputy Commissioner, and of the Deputy Commissioner and *tahsíldár* as official members. Its income for the last few years is shown in Table No. XLV, and is derived chiefly from octroi. Sitpur has the usual trade of a small agricultural centre, and it also trades with the towns on the Indus, but to a much smaller extent than Khairpur. In former times there was a considerable manufacture of paper, and the industry still lingers at the point of extinction. The *kamángari* work of Sitpur has attracted some attention. It is a sort of painting over varnished wood or paper, and is applied to bows which are still made here, to shields made of paper, to saddles, toys, &c. The population, as ascertained at the enumerations of 1868 and 1881, is shown in the margin.

Year of census.	Persons.	Males.	Females.
1868 ...	2,199	1,180	1,019
1881 ...	2,035	1,134	901

It is difficult to ascertain the precise limits within which the enumeration of 1868 was taken; but the details in the margin, which give the population of suburbs, throw some light on the matter. The constitution of the population by religion and the number of occupied houses are shown in Table No. XLIII. Details of sex will be found in Table No. XX of the Census Report of 1881.

Town or Suburb.	Population.	
	1868	1881
Sitpur Basti Khánáni ...	1,765	1,691
Do. do. Shekháni ...	434	344

Jatoi Town

Jatoi, with a population of 2,035 persons, is situated 11 miles north-west of Alipur, and 4 miles from the river Indus. It is formed of two villages called Bara and Chhota Jatoi, standing end to end with a main *bázár* running north and south, Chhota Jatoi being at the north end, The town is said to have been founded within 100 years by Ali Khán Jatoi. The *bázár* of the larger village is well paved with brick, and like the other towns in Alipur by matting spread over it, it forms an arcade. It is a place of very little importance. There are a police *thána* and small *sarái*. The Municipal Committee consists of four members nominated by the Deputy Commissioner and the usual *ex-officio* members. Its income since it was constituted a municipality is shown in Table No. XLV, and is derived

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Jatoi Town.

Year of census.	Persons.	Males.	Females.
1868 ...	2,253	1,201	1,052
1881 ...	2,035	1,085	950

from octroi. The municipality will in all probability be abolished. The population, as ascertained at the enumerations of 1868 and 1881, is shown in the margin.

Town or suburb.	Population.	
	1868.	1881.
Jatoi Janúbi ...	1,675	1,529
Do. Shumáli ...	578	506

It is difficult to ascertain the precise limits within which the enumerations of 1868 and 1875 were taken; but the details in the margin, which give the population of suburbs, throw some light on the matter. The constitution of the population by religion and the number of occupied houses are shown in Table No. XLIII. Details of sex will be found in TableNo. XX of the Census Report of 1881.

Kot Addu Town.

Kot Addu contains 2,574 inhabitants. It is in all respects an ordinary village, with narrow lanes and mud built houses. Any importance it has is due to its being an agricultural centre, a halting place to travellers marching along the left bank of the Indus, and the largest village in the Sanánwán *tahsíl*. It was formerly the head-quarters of a *tahsíl*, which, in the first instance attached to the Leia district, was transferred to Muzaffargarh in 1859. The head-quarters of the present *tahsíl* were moved to Sanánwán in 1872. It is situated on the east side of the road from Muzaffargarh to Dera Ismáil Khán, 33 miles from Muzaffargarh and 10 miles from the river Indus. It is said to have been founded by Addu Khán, a son of one of the Gházi Kháns. Its name indicates that it was at one time a fort, but no trace of fortification remains. There are a police rest-house and outpost, a middle school and a dispensary. The Municipal Committee consists of seven members nominated by the Deputy Commissioner and the usual *ex-officio* members. Its income since it was constituted a municipality is shown in Table No. XLV, and is derived entirely from octroi. Ornamented bows and arrows, similar to those produced at Sitpur, are made. The population, as ascertained at the enumerations of 1868 and 1881, is shown in the margin. The constitution of the population by religion and the number of occupied houses are shown in Table No. XLIII. Details of sex will be found in Table No. XX of the Census Report of 1881.

Year of census.	Persons.	Males.	Females.
1868 ...	2,761	1,417	1,344
1881 ...	2,574	1,345	1,229

Daira Dín Panah Town.

Daira Dín Panah is a village with a population of 1,779. It is situated on the west side of the road from Muzaffargarh to Dera Ismáil Khán, 8 miles north of Kot Addu, and 5 miles from the river Indus. Any importance it has is due to the shrine of Dín Panah, a Bukhári Saiyad, who died A.H. 1012, and to the fairs held in connection with the shrine, an account of which is given at page

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Daira Dín Panah Town.

62. There is a dismantled fort to the south side of the town built by Abdul Samad Khán, Badozái, an Afghán chief, of the time of Nawáb Muzaffar Khán. There are a police *thàna* and rest-house, a primary school and an encamping-ground. The Municipal Committee consists of five members nominated by the Deputy Commissioner and the usual official members. Its income since May 1881, when it was constituted a municipality, is shown in Table No. XLV, and is derived from octroi. The population, as ascertained at the enumerations of 1868 and 1881, is shown in the margin.

Year of census.	Persons.	Males.	Females.
1868 ...	1,991	1,044	947
1881 ...	1,779	900	879

It is difficult to ascertain the precise limits within which the enumeration of 1868 was taken; but the details in the margin, which give the population of suburbs, throw some light on the matter. The constitution of the population by religion and the number of occupied houses are shown in Table No. XLIII. Details of sex will be found in Table No. XX of the Census Report of 1881.

Town or suburb.	Population.	
	1868.	1881.
Dera Dín Panah ...	1,991	1,051
Tibba ...		728

STATISTICAL TABLES

APPENDED TO THE

GAZETTEER

OF THE

MUZAFFARGARH DISTRICT.

(INDEX ON REVERSE).

"ARYA PRESS," LAHORE.

STATISTICAL TABLES.

Table No. II, showing DEVELOPMENT.

1	2	3	4	5	6	7
DETAILS.	1853-54.	1858-59.	1863-64.	1868-69.	1873-74.	1878-79.
Population ..	..	..	..	298,180	..	338,605
Cultivated acres ..	..	..	..	413,583	401,280	397,529
Irrigated acres ..	..	..	..	398,500	387,200	397,479
Ditto (from Government works) ..	..	..	..	253,500	243,500	279,103
Assessed Land Revenue, rupees ..	..	..	..	5,21,271	5,31,437	5,14,640
Revenue from land, rupees ..	..	..	..	5,15,797	5,91,505	4,92,724
Gross revenue, rupees ..	..	..	..	6,05,225	6,73,071	6,65,789
Number of kine ..	..	..	..	135,000	144,449	137,304
" sheep and goats ..	..	..	..	89,300	105,144	95,871
" camels ..	..	..	..	3,641	6,946	1,918
Miles of metalled roads ..	..	..	..	483	4	12
" unmetalled roads ..	..	..	..		496	524
" Railways ..	..	..	..	..	..	..
Police staff ..	..	..	308	410	370	380
Prisoners convicted ..	1,447	931	318	983	973	1,076
Civil suits,—number ..	1,598	1,141	1,647	3,663	4,446	4,864
" —value in rupees ..	48,547	39,911	72,102	1,27,113	1,42,060	1,81,407
Municipalities,—number ..	..	..	..	..	..	7
" —income in rupees ..	..	..	..	9,370	12,581	16,392
Dispensaries,—number of ..	..	..	..	3	3	4
" —patients ..	..	..	..	5,522	9,055	25,058
Schools,—number of ..	..	..	41	21	23	23
" —scholars ..	..	..	584	956	1,060	1,219

NOTE.—These figures are taken from Tables Nos. I, III, VIII, XI, XV, XXI, XLI, XLV, L, LIX, and LXI of the Administration Report.

Table No. III, showing RAINFALL.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
	ANNUAL RAINFALL IN TENTHS OF AN INCH.																	
Rain-gauge station.	1866-67.	1867-68.	1868-69.	1869-70.	1870-71.	1871-72.	1872-73.	1873-74.	1874-75.	1875-76.	1876-77.	1877-78.	1878-79.	1879-80.	1880-81.	1881-82.	1882-83.	Average.
Muzaffargarh ..	12	63	45	67	59	46	74	75	50	54	107	111	110	15	27	34	77	60
Alipur ..	13	76	19	294	51	21	116	95	167	58	189	191	170	16	43	84	77	99
Sanawan ..	120	210	222	273	108	53	77	48	105	56	31	29	103	31	28	30	110	96

NOTE.—These figures are taken from the weekly rainfall statements published in the *Punjab Gazette*

Table No. IIIA, showing RAINFALL at head-quarters.

1	2	3	1	2	3
	Annual Averages.			Annual Averages.	
Months.	No. of rainy days in each month—1867 to 1876.	Rainfall in tenths of an inch in each month—1867 to 1881.	Months.	No. of rainy days in each month—1867 to 1876.	Rainfall in tenths of an inch in each month—1867 to 1881.
January ..	1	2	September ..	1	9
February ..	1	3	October ..	..	1
March ..	2	5	November ..	..	..
April ..	1	2	December ..	1	3
May ..	1	3	1st October to 1st January ..	1	4
June ..	1	4	1st January to 1st April ..	3	8
July ..	2	11	1st April to 1st October ..	7	49
August ..	3	19	Whole year ..	12	61

Note.—These figures are taken from Table No. XXIV of the Revenue Report, and from page 34 of the Famine Report.

Table No. IIIB, showing RAINFALL at Tahsil Stations.

1	2	3	4	5
	Average fall in tenths of an inch, from 1873-74 to 1877-78.			
Tahsil Stations.	1st October to 1st January.	1st January to 1st April.	1st April to 1st October.	Whole year.
Alipur ..	7	15	100	122
Sanawan ..	2	9	48	59

Note.—These figures are taken from pages 36, 37 of the Famine Report.

Table No. V, showing the DISTRIBUTION of POPULATION.

1	2	3	4	5
	District.	Tahsil Muzaffargarh.	Tahsil Alipur.	Tahsil Sanawan.
Total square miles ..	3,139	925	887	1,327
Cultivated square miles ..	621	265	189	167
Culturable square miles ..	1,587	305	481	801
Square miles under crops (average 1877 to 1881) ..	630	269	203	158
Total population ..	338,605	146,885	110,869	80,851
Urban population ..	21,856	6,137	11,366	4,353
Rural population ..	316,749	140,748	99,503	76,498
Total population per square mile ..	108	159	125	61
Rural population per square mile ..	101	152	112	58
Towns & villages. Over 10,000 souls ..	..	..	..	..
Towns & villages. 5,000 to 10,000 ..	..	..	..	..
Towns & villages. 3,000 to 5,000 ..	6	1	3	2
Towns & villages. 2,000 to 3,000 ..	18	7	5	6
Towns & villages. 1,000 to 2,000 ..	66	28	24	14
Towns & villages. 500 to 1,000 ..	150	74	47	29
Towns & villages. Under 500 ..	454	281	97	76
Towns & villages. Total ..	694	391	176	127
Occupied houses .. Towns ..	3,977	1,649	1,578	750
Occupied houses .. Villages ..	58,238	28,401	15,174	14,663
Unoccupied houses .. Towns ..	3,182	1,305	1,351	526
Unoccupied houses .. Villages ..	39,515	18,438	11,211	9,866
Resident families .. Towns ..	5,990	1,769	3,168	1,053
Resident families .. Villages ..	66,808	30,402	20,282	16,124

Note.—These figures are taken from Tables Nos. I and XVIII of the Census of 1881, except the cultivated, culturable and crop areas, which are taken from Tables Nos. I and XLIV of the Administration Report.

Table No. VI, showing MIGRATION.

1	2	3	4	5	6	7	8
			Males per 1,000 of both sexes.		Distribution of Immigrants by Tahsils.		
Districts.	Immigrants.	Emigrants.	Immigrants.	Emigrants.	Muzaffargarh.	Alipur.	Sanawan.
Mooltan	5,904	4,073	558	603	4,218	1,431	255
Jhang	3,309	465	602	508	2,638	323	348
Dera Ismail Khan	2,209	996	577	870	570	108	1,531
Dera Ghazi Khan..	6,867	2,987	586	601	1,442	3,386	2,039
Native States ..	4,523	1,121	569	665	397	4,089	37

Note.—These figures are taken from Table No. XI of the Census Report of 1881.

Table No. VII, showing RELIGION and SEX.

1	2	3	4	5	6	7	8
	District.			Tahsils.			Villages.
	Persons.	Males.	Females.	Muzaffargarh.	Alipur.	Sananwan	
Persons	338,605	..	..	146,885	110,869	80,851	316,749
Males	..	184,510	..	80,351	60,503	43,656	172,713
Females	..	..	154,095	66,534	50,366	37,195	144,036
Hindus	43,297	24,139	19,158	20,390	13,352	9,555	31,239
Sikhs	2,788	1,530	1,258	631	1,445	712	2,723
Jains	11	6	5	11	..	..	1
Buddhists	..	..	..	..	..	..	..
Zoroastrians	..	..	..	..	..	..	..
Musalmans	292,476	158,815	133,661	125,820	95,072	71,584	282,774
Christians	33	20	13	33	..	..	12
Others and unspecified	..	..	..	..	..	..	..
European & Eurasian Christians ..	28	18	10	28	..	..	..
Sunnis	290,054	157,475	132,579	124,540	94,628	70,886	280,778
Shiahs	2,378	1,306	1,072	1,264	442	672	1,952
Wahabis	28	25	3	7	..	21	28

Note.—These figures are taken from Tables Nos. III, IIIA, IIIB of the Census of 1881.

Table No. VIII, showing LANGUAGES.

1	2	3	4	5
		Distribution by Tahsils.		
Language.	District.	Muzaffargarh.	Alipur.	Sananwan.
Hindustani	583	424	105	54
Bagri	146	66	79	1
Panjabi	3,351	1,958	928	465
Jatki	331,119	143,712	108,177	79,230
Bilochi	15	6	7	2
Pashtu	1,071	455	288	328
Pahari	11	11	..	..
Labanki	1,421	..	833	588
Kashmiri	18	9	3	6
Sindhi	265	45	210	10
Nepalese	1	..	..	1
Persian	1	1	..	..
English	28	28	..	..

Note.—These figures are taken from Table No. IX of the Census Report for 1881.

Table No. IX, showing MAJOR CASTES and TRIBES.

1	2	3	4	5	6	7	8	9	10
Serial No. in Census Table No. VIIIA.	Caste or tribe.	Total Numbers.			Males, by religion.				Proportion per mille of population.
		Persons.	Males.	Females.	Hindu.	Sikh.	Jain.	Musalman	
	Total population ..	338,605	184,510	154,095	24,139	1,530	6	158,815	1,000
18	Biloch ..	58,356	31,301	27,055	..	..	..	31,301	172
6	Pathan ..	3,959	2,395	1,564	..	..	..	2,395	12
1	Jat ..	109,352	59,721	49,631	55	27	..	59,639	323
2	Rajput ..	7,961	4,403	3,558	71	164	..	4,168	23
7	Arain ..	3,991	2,112	1,879	..	..	..	2,112	12
51	Mahtam ..	2,943	1,593	1,350	1,454	11	..	128	9
17	Shekh ..	5,046	2,770	2,276	..	..	..	2,770	15
3	Brahman ..	1,841	1,112	729	1,111	..	..	1	5
24	Saiyad ..	6,928	3,691	3,237	..	..	..	3,691	20
21	Nai ..	4,064	2,206	1,858	1	..	..	2,205	12
25	Mirasi ..	3,634	2,051	1,583	..	..	..	2,051	11
16	Khatri ..	1,608	940	668	883	7	..	50	5
10	Arora ..	33,827	18,683	15,144	18,420	142	..	121	100
52	Labana ..	2,315	1,251	1,064	79	1,148	..	24	7
85	Od ..	1,862	990	872	988	..	..	2	6
4	Chuhra ..	11,312	5,865	5,447	118	2	..	5,745	33
19	Mochi ..	11,103	6,007	5,096	1	..	..	6,006	33
9	Julaha ..	13,625	7,417	6,208	1	..	..	7,416	40
28	Machhi ..	3,250	1,790	1,460	..	..	..	1,790	10
92	Bhatyara ..	2,354	1,262	1,092	..	..	..	1,262	7
42	Mallah ..	7,976	4,199	3,777	..	..	..	4,199	24
22	Lohar ..	1,477	800	677	..	..	..	800	7
11	Tarkhan ..	8,024	4,362	3,662	1	13	..	4,348	24
13	Kumhar ..	6,629	3,589	3,040	6	..	..	3,583	20
59	Charhoa ..	6,318	3,422	2,896	..	..	..	3,422	19
38	Qassab ..	3,136	1,706	1,430	..	..	..	1,706	9

Note.—These figures are taken from Table No. VIIIA of the Census of 1881.

Table No. IXA, showing MINOR CASTES and TRIBES.

1	2	3	4	5
Serial No. in Census Table No. VIIIA.	Caste or tribe.	Persons.	Males.	Females
12	Awan	626	358	268
30	Sunar	946	518	428
35	Faqir, miscellaneous and unspecified	997	568	429
37	Mughal	576	307	269
44	Khojah	714	408	306
58	Khokhar	951	554	397
70	Ulama	1,268	694	574
76	Nungar	999	544	455
107	Jhabel	1,351	719	632
161	Kehal	723	375	348

Note.—These figures are taken from Table No. VIIIA of the Census of 1881.

Table No. X, showing CIVIL CONDITION.

1	2	3	4	5	6	7	8
DETAILS.		SINGLE.		MARRIED.		WIDOWED.	
		Males.	Females.	Males.	Females.	Males.	Females.
Actual figures for religions.	All religions	105,334	63,835	68,277	70,169	10,899	20,091
	Hindus	13,835	6,980	8,527	8,181	1,777	3,997
	Sikhs	892	506	558	566	80	186
	Jains	..	2	6	3	..	..
	Buddhists	..	..	..	..	..	..
	Musalmans	90,596	56,341	59,178	61,412	9,041	15,908
	Christians	11	6	8	7	1	..
Distribution of every 10,000 souls of each age.	All ages	5,709	4,143	3,700	4,553	591	1,304
	0—10	9,990	9,952	9	47	..	1
	10—15	9,622	7,772	369	2,199	9	29
	15—20	7,955	2,010	1,993	7,849	52	141
	20—25	5,477	422	4,329	9,254	194	324
	25—30	3,266	151	6,351	9,262	383	587
	30—40	1,604	105	7,714	8,655	682	1,240
	40—50	876	69	7,820	6,785	1,304	3,146
	50—60	583	67	7,536	4,393	1,830	5,540
	Over 60	568	66	5,928	1,901	3,504	8,033

NOTE.—These figures are taken from Table No. VI of the Census Report.

Table No. XI, showing BIRTHS and DEATHS.

1	2	3	4	5	6	7	8	9	10
YEARS.	TOTAL BIRTHS REGISTERED.			TOTAL DEATHS REGISTERED.			TOTAL DEATHS FROM		
	Males.	Females.	Persons.	Males.	Females.	Persons.	Cholera.	Small-pox.	Fever.
1877 ..	..	..	..	3,946	3,220	7,166	..	364	5,705
1878 ..	..	..	..	5,098	4,128	9,226	..	1,007	7,218
1879 ..	..	..	..	4,249	2,961	7,210	1	845	5,686
1880 ..	5,900	4,586	10,486	4,677	3,838	8,515	1	855	6,221
1881 ..	7,461	6,569	14,030	4,932	4,131	9,063	..	244	6,727

NOTE.—These figures are taken from Tables Nos. I, II, VII, VIII, and IX of the Sanitary Report.

Table No. XIA, showing MONTHLY DEATHS from ALL CAUSES.

1	2	3	4	5	6	7
MONTH.	1877.	1878.	1879.	1880.	1881.	Total.
January ..	1,021	664	963	725	826	4,199
February ..	685	513	767	746	810	3,521
March ..	442	490	711	858	815	3,316
April ..	478	541	652	644	677	2,992
May ..	581	739	563	689	682	3,254
June ..	502	581	500	615	589	2,787
July ..	446	620	494	431	478	2,469
August ..	510	368	342	436	454	2,110
September ..	462	721	311	657	605	2,756
October ..	756	1,310	503	764	948	4,281
November ..	664	1,591	590	897	1,229	4,971
December ..	619	1,088	814	1,053	950	4,524
Total ..	7,166	9,226	7,210	8,515	9,063	41,180

NOTE.—These figures are taken from Table No. III of the Sanitary Report.

Table No. XIB, showing MONTHLY DEATHS from FEVER.

1	2	3	4	5	6	7
MONTH.	1877.	1878.	1879.	1880.	1881.	Total.
January ..	908	492	847	607	623	3,477
February ..	602	368	668	568	549	2,755
March ..	367	357	567	627	576	2,494
April ..	365	347	484	422	542	2,160
May ..	480	478	385	481	527	2,351
June ..	403	335	331	416	424	1,909
July ..	325	343	351	283	318	1,620
August ..	373	231	229	277	284	1,394
September ..	325	593	230	450	393	1,991
October ..	583	1,181	412	583	731	3,490
November ..	511	1,486	500	684	1,015	4,196
December ..	463	1,007	682	823	745	3,720
TOTAL ..	5,705	7,218	5,686	6,221	6,727	31,557

NOTE.—These figures are taken from Table No. IX of the Sanitary Report.

Table No. XII, showing INFIRMITIES.

1	2	3	4	5	6	7	8	9
	INSANE.		BLIND.		DEAF AND DUMB.		LEPERS.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
All religions { Total ..	218	149	1,006	1,092	259	137	49	23
All religions { Villages ..	203	137	916	987	238	132	47	20
Hindus ..	29	13	133	134	17	12	2	2
Sikhs ..	1	1	5	7	1	..	..	..
Musalmans ..	188	135	868	951	241	125	47	21

NOTE.—These figures are taken from Tables Nos. XIV to XVII of the Census of 1881.

Table No. XIII, showing EDUCATION.

1	2	3	4	5	1	2	3	4	5
	MALES.		FEMALES.			MALES.		FEMALES.	
	Under instruction.	Can read and write.	Under instruction.	Can read and write.		Under instruction.	Can read and write.	Under instruction.	Can read and write.
All religions { Total ..	3,279	10,598	122	145	Musalmans ..	1,708	2,341	115	123
All religions { Villages ..	2,309	7,192	114	113	Christians ..	3	10	2	5
Hindus ..	1,534	8,154	5	16	Tahsil Muzaffargarh ..	1,182	4,402	31	43
Sikhs ..	32	90	..	..	,, Alipur ..	1,209	3,825	78	90
Jains ..	2	3	..	1	,, Sanawan ..	888	2,371	13	12
Buddhists ..	..	..	..	..					

NOTE.—These figures are taken from Table No. XIII of the Census of 1881.

Table No. XIV, showing detail of SURVEYED and ASSESSED AREA.

1	2	3	4	5	6	7	8	9	10	11	12
	CULTIVATED.				UNCULTIVATED.						
	Irrigated.										
	By Government works.	By private individuals.	Unirrigated.	Total cultivated.	Grazing lands.	Culturable.	Unculturable.	Total uncultivated.	Total area assessed.	Gross assessment.	Unappropriated culturable waste, the property of Govt.
1868-69 ..	253,500	145,000	15,083	413,583	265,707	106,371	1,148,515	1,520,59[illegible]	1,934,176	521,271	51,562
1873-74 ..	243,500	143,700	14,080	401,280	342,000	200,720	946,560	1,489,280	1,890,560	531,437	379,669
1878-79 ..	279,103	118,376	50	397,529	86,917	928,689	594,684	1,610,290	2,007,819	514,640	307,537*
Tahsil details for 1878-79—											
Tahsil Muzaffargarh ..	126,366	43,216	50	169,632	18,226	177,003	224,828	420,057	589,689	241,457	88,810
,, Alipur ..	71,377	49,652	..	121,029	50,186	257,910	139,478	447,574	568,603	151,857	52,901
,, Sanawan	81,360	25,508	..	106,868	18,505	493,776	230,378	742,659	849,527	121,326	163,054

NOTE.—These figures are taken from Table No. VIII of the Administration Report, except the last column, which is taken from Table No. I of the same Report.

* The difference of 2,772 acres cannot be explained.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
	WHOLE DISTRICT.				TAHSIL MUZAFFARGARH.				TAHSIL ALIPUR.				TAHSIL SANANWAN.			
NATURE OF TENURE.	No. of estates.	No. of villages.	No. of holders or shareholders.	Gross area in acres.	No. of estates.	No. of villages.	No. of holders or shareholders.	Gross area in acres.	No. of estates.	No. of villages.	No. of holders or shareholders.	Gross area in acres	No. of estates.	No. of villages.	No. of holders or shareholders.	Gross area in acres.
A.—ESTATES NOT BEING VILLAGE COMMUNITIES, AND PAYING IN COMMON (ZAMINDARI).																
IV.—Paying 1,000 rupees revenue and under. Held by individuals or families under the ordinary law	14	14	43	35,026	12	12	41	9,864	2	2	2	25,162	..	..	..	..
PROPRIETARY CULTIVATING VILLAGE COMMUNITIES.																
B.—Zamindari .. Paying the revenue and holding the land in common ..	50	50	855	95,252	18	18	147	6,188	7	7	50	9,939	25	25	658	79,125
C.—Pattidari .. The land and revenue being divided upon ancestral or customary shares, subject to succession by the law of inheritance.	5	5	115	6,986	3	3	57	116	1	1	48	392	1	1	10	6,478
D.—Bhayachara .. In which possession is the measure of right in all lands.	626	626	70,325	1,495,811	353	353	27,979	429,248	170	170	27,979	478,618	103	103	14,367	587,945
E.—Mixed or imperfect pattidari or bhayachara. In which the lands are held partly in severalty and partly in common, the measure of right in common land being the amount of the share or the extent of land held in severalty.	35	35	8,456	67,407	31	31	3,266	57,378	..	..	..	..	4	4	190	10,034
H.—Purchasers of Government waste paying revenue direct to Government and not included in any previous class.	23	..	..	49,610	7	..	..	10,282	12	..	..	28,242	4	..	..	11,086
I.—Government waste, reserved or unassigned ..	52	..	..	252,475	22	..	..	78,628	20	..	..	22,918	10	..	..	150,929
TOTAL	805	730	74,794	2,002,567	446	417	31,490	591,699	212	180	28,079	565,271	147	133	15,225	845,597

NOTE.—These figures are taken from Table No. XXXIII of the Revenue Report for 1880-81.

Table No. XVI, showing TENURES not held direct from Government as they stood in 1880-81.

1	2	3	4	5	6	7	8	9
NATURE OF TENURE.	DISTRICT MUZAFFARGARH.		TAHSIL MUZAFFARGARH.		TAHSIL ALIPUR.		TAHSIL SANANWAN.	
	No. of holdings.	Acres of land held.	No. of holdings.	Acres of land held.	No. of holdings.	Acres of land held.	No. of holdings.	Acres of land held.
A.—TENANTS WITH RIGHT OF OCCUPANCY.								
I. *Paying rent in cash.* (a) Paying the amount of Government revenue only to the proprietors	710	3,788	..	..	4	3	706	3,785
(b) Paying such amount, plus a cash Malikanah ..	2,847	14,720	34	491	..	..	2,813	14,229
Total paying rent in cash ..	3,557	18,508	34	491	4	3	3,519	18,014
II. *Paying rent in kind.* (a) Paying a stated share of the produce in kind. (1) Paying ½ produce and more ..	8	84	7	55	..	..	1	29
(2) ⅓ produce and less than ½ produce ..	1,416	6,664	116	1,180	810	3,069	490	2,475
(3) ¼ " " ⅓ " ..	1,224	5,091	..	..	570	2,050	654	3,041
(4) ⅕ " " ¼ " ..	143	260	3	37	..	..	140	223
(5) Less than ⅕ share of produce ..	3	10	..	..	..	..	3	10
(c) Paying a fixed quantity of grain for their holdings with or without a further cash contribution.	837	4,432	428	1,921	409	2,511	..	..
Total paying rent in kind ..	3,631	16,541	554	3,193	1,789	7,570	1,288	5,778
GRAND TOTAL of Tenants with rights of occupancy ..	7,188	35,049	588	3,684	1,793	7,573	4,807	23,792
C.—TENANTS-AT-WILL.								
I. *Paying in cash*	3,874	21,513	437	2,899	32	142	3,405	18,472
II. *Paying in kind.* (a) ½ produce and more	2,530	19,975	2,455	17,961	70	1,985	5	29
(b) less than ½ produce	11,596	67,170	3,892	22,685	6,695	38,674	1,009	5,811
(c) Paying partly in cash and partly in kind	1,544	4,868	..	..	1,544	4,868	..	..
GRAND TOTAL OF TENURES ..	26,732	148,575	7,372	47,229	10,134	53,242	9,226	48,104

NOTE.—These figures are taken from Table No. XXXIV [illegible]

Table No. XVII, showing GOVERNMENT LANDS.

1	2	3	4	5	6	7	8	9
			Acres held under cultivating leases.		Remaining acres.			
	No. of estates.	Total acres.	Cultivated.	Uncultivated.	Under Forest Department.	Under other Departments.	Under Deputy Commissioner.	Average yearly income, 1877-78 to 1881-82.
Whole District ..	75	318,319	5,304	9,175	48,575	..	255,265	21,571
Tahsil Muzaffargarh ..	29	94,908	2,504	3,494	10,282	..	78,628	..
" Alipur ..	32	56,264	1,934	1,481	27,344	..	25,505	..
" Sananwan ..	14	167,147	866	4,200	10,949	..	151,132	..

NOTE.—These figures are taken from Table No. IX of the Revenue Report of 1881-82.

Table No. XIX, showing LAND ACQUIRED by GOVERNMENT.

Purpose for which acquired.	Acres acquired.	Compensation paid, in rupees.	Reduction of revenue, in rupees.
Roads ..	595	7,541	684
Canals ..	175	468	186
State Railways ..	..	..	..
Guaranteed Railways ..	..	..	..
Miscellaneous ..	325	6,467	134
Total ..	1,095	14,476	1,004

NOTE.—These figures are taken from Table No. XI of the Revenue Report.

Table No. XX, showing ACRES UNDER CROPS.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
YEARS.	Total.	Rice.	Wheat.	Jawar.	Bajra.	Makai.	Jau.	Gram.	Moth.	Poppy.	Tobacco.	Cotton.	Indigo.	Sugarcane.	Vegetables.
1873-74 ..	416,991	6,103	188,548	23,680	13,230	34	41,641	8,012	2,023	46	3,472	20,705	23,990	5,775	2,590
1874-75 ..	416,439	6,203	187,115	22,225	11,690	27	38,942	10,541	2,120	83	3,012	19,165	23,723	5,999	1,767
1875-76 ..	396,604	10,353	203,215	21,545	18,241	..	10,099	12,786	3,959	61	1,122	29,582	20,658	4,280	1,191
1876-77 ..	397,039	10,178	201,363	20,711	17,873	..	10,987	12,679	4,770	40	978	29,632	20,603	4,355	3,095
1877-78 ..	394,887	10,341	199,004	19,338	1,672	..	10,816	12,670	5,442	39	1,046	30,939	21,581	4,275	3,078
1878-79 ..	397,529	10,276	201,497	20,817	17,947	..	10,962	12,627	4,988	43	975	29,711	20,830	4,349	2,528
1879-80 ..	397,529	10,276	201,497	20,817	17,947	..	10,962	12,627	4,988	43	975	29,711	20,830	4,349	2,528
1880-81 ..	404,092	38,175	183,562	15,798	17,860	..	11,475	11,205	5,033	98	694	28,686	16,814	5,808	3,272
1881-82 ..	422,040	38,589	193,749	15,915	15,431	28	11,450	7,959	4,574	57	655	26,270	33,934	5,193	1,250
NAME OF TAHSIL.	TAHSIL AVERAGES FOR THE FIVE YEARS, FROM 1877-78 TO 1881-82.														
Muzaffargarh ..	172,252	9,984	84,893	6,512	4,787	6	1,474	4,564	2,687	3	270	15,643	10,083	3,350	943
Alipur ..	129,777	10,915	59,173	5,066	5,800	..	7,830	4,059	266	52	341	5,087	8,734	1,339	1,207
Sananwan ..	101,438	633	51,796	6,960	6,504	..	1,829	2,795	2,052	..	259	8,334	3,981	105	382
TOTAL ..	403,466	21,532	195,861	18,537	17,091	6	11,133	11,418	5,005	55	869	29,063	22,798	4,795	2,531

NOTE.—These figures are taken from Table No. XLIV of the Administration Report.

Table No. XXI, showing RENT RATES and AVERAGE YIELD.

1			2			3
Nature of crop.			Rent per acre of land suited for the various crops, as it stood in 1881-82.			Average produce per acre as estimated in 1881-82.
			Rs.	A.	P.	lbs.
Rice		Maximum	8	4	6	640
		Minimum	4	8	2	
Indigo		Maximum	11	3	6	34
		Minimum	7	7	1	
Cotton		Maximum	9	0	0	90
		Minimum	2	15	10	
Sugar		Maximum	35	11	7	1,733
		Minimum	13	5	3	
Opium		Maximum	10	12	0	6
		Minimum	8	0	0	
Tobacco		Maximum	40	0	0	906
		Minimum	5	10	2	
Wheat	Irrigated	Maximum	10	8	0	940
		Minimum	6	4	0	
	Unirrigated	Maximum	7	9	8	
		Minimum	3	1	8	
Inferior grains	Irrigated	Maximum	5	0	0	520
		Minimum	3	8	0	
	Unirrigated	Maximum	3	9	6	
		Minimum	2	6	8	
Oil seeds	Irrigated	Maximum	3	12	0	390
		Minimum	2	8	0	
	Unirrigated	Maximum	3	2	0	
		Minimum	2	1	0	
Fibres	Irrigated	Maximum	..	..	..	..
		Minimum	..	..	..	
	Unirrigated	Maximum	..	..	..	
		Minimum	..	..	..	
Gram		..	..	..	..	..
Barley		..	..	..	..	..
Bajra		..	..	..	..	..
Jawar		..	..	..	..	..
Vegetables		..	..	..	..	..
Tea		..	..	..	..	..

NOTE.—These figures are taken from Table No. XLVI of the Administration Report.

Table No. XXII, showing NUMBER of STOCK.

1	2	3	4	5	6	7
KIND OF STOCK.	WHOLE DISTRICT FOR THE YEARS			TAHSILS FOR THE YEAR 1878-79.		
	1868-69.	1873-74.	1878-79.	Muzaffargarh.	Alipur.	Sananwan.
Cows and bullocks	135,000	144,449	137,304	59,686	30,112	47,506
Horses	3,011	4,512	3,073	1,614	800	659
Ponies	820	1,533	1,130	888	110	132
Donkeys	3,050	6,075	4,169	2,887	430	852
Sheep and goats	89,300	105,144	95,871	47,033	2,995	45,843
Pigs	..	..	..	..	..	..
Camels	3,641	6,946	1,918	1,295	125	498
Carts	..	45	28	8	25	..
Ploughs	46,935	49,906	47,626	19,522	15,500	12,604
Boats	69	81	95	10	85	..

NOTE.—These figures are taken from Table No. XLV of the Administration Report.

Table No. XXIII, showing OCCUPATIONS of MALES.

1	2	3	4	5	1	2	3	4	5
Number.	Nature of occupations.	Males above 15 years of age.			Number.	Nature of occupations.	Males above 15 years of age.		
		Towns.	Villages.	Total.			Towns.	Villages.	Total.
1	Total population ..	7,564	100,165	107,729	17	Agricultural labourers ..	2	64	66
2	Occupation specified ..	7,187	93,921	101,108	18	Pastoral ..	29	2,841	2,870
3	Agricultural, whether simple or combined.	1,343	56,451	57,794	19	Cooks and other servants ..	176	399	575
					20	Water-carriers ..	16	54	70
4	Civil Administration ..	476	1,406	1,882	21	Sweepers and scavengers ..	7	59	66
5	Army ..	..	9	9	22	Workers in reed, cane, leaves, straw, &c.	141	2,350	2,491
6	Religion ..	171	828	999					
7	Barbers ..	88	925	1,013	23	Workers in leather ..	2	16	18
8	Other professions ..	92	239	331	24	Boot-makers ..	69	2,413	2,482
9	Money-lenders, general traders, pedlars, &c.	117	256	373	25	Workers in wool and pashm	..	9	9
					26	,, ,, silk ..	3	9	12
10	Dealers in grain and flour ..	1,231	4,337	5,568	27	,, ,, cotton ..	384	5,538	5,922
11	Corn-grinders, parchers, &c.	50	99	149	28	,, ,, wood ..	166	1,518	1,684
12	Confectioners, green-grocers, &c.	270	190	460	29	Potters ..	88	1,147	1,235
					30	Workers and dealers in gold and silver.	139	346	485
13	Carriers and boatmen ..	271	1,597	1,868					
14	Landowners ..	909	28,147	29,056	31	Workers in iron ..	109	316	425
15	Tenants ..	298	24,801	25,099	32	General labourers ..	465	4,986	5,451
16	Joint-cultivators ..	..	73	73	33	Beggars, faqirs, and the like	600	5,132	5,732

NOTE.—These figures are taken from Table No. XII A of the Census Report of 1881.

Table No. XXIV, showing MANUFACTURES.

1	2	3	4	5	6	7	8	9	10	11
	Silk.	Cotton.	Wool.	Other fabrics.	Paper	Wood.	Iron.	Brass and copper.	Buildings.	Dyeing and manufacturing of dyes.
Number of mills and large factories	..	..	..	..	..	..	..	..	..	..
Number of private looms or small works.	..	4,536	201	205	3	353	226	3	538	379
Number of workmen in large works. Male ..	..	..	..	..	..	..	..	..	..	..
Number of workmen in large works. Female ..	..	..	..	..	..	..	..	..	..	..
Number of workmen in small works or independent artisans.	..	5,429	218	570	3	487	458	3	613	590
Value of plant in large works ..	..	..	..	..	..	..	..	..	..	..
Estimated annual out-turn of all works in rupees.	..	7,98,764	32,727	60,358	584	1,32,589	1,65,740	4,476	8,13,979	1,50,388

	12	13	14	15	16	17	18	19
	Leather.	Pottery, common and glazed.	Oil-pressing and refining.	Pashmina and Shawls.	Carpets.	Gold, silver, and jewellery.	Other manufactures.	Total.
Number of mills and large factories	..	..	..	..	..	..	..	..
Number of private looms or small works.	1,062	791	149	..	..	313	1,928	10,687
Number of workmen in large works. Male ..	..	..	..	..	..	..	..	..
Number of workmen in large works. Female ..	..	..	..	..	..	..	..	..
Number of workmen in small works or independent artisans.	1,805	1,188	201	..	..	451	2,425	14,441
Value of plant in large works ..	..	..	..	..	..	..	..	..
Estimated annual out-turn of all works in rupees.	3,29,770	1,25,880	1,87,647	..	..	13,04,040	3,04,221	44,11,163

NOTE.—These figures are taken from the Report on Internal Trade and Manufactures for 1881-82.

Table No. XXV, showing RIVER TRAFFIC.

1	2	3	4	5	6
Trade.		Principal Merchandise carried.	Average duration of Voyage in days.		Distance in miles.
From	To		Summer, or floods.	Winter or low water.	
Sukkur ..	Firozpur ..	Iron and sajji ..	90	120	400
Firozpur ..	Sukkur ..	Wheat, gram, til, rape and wool ..	30	45	400
Do. ..	Kotri ..	Ditto ditto ..	40	50	600
Aknur ..	Mithankot ..	Grain of all kinds, sugar, salt, spices, ghi, country cloth, silks, and wool.	20	30	450
Mithankot ..	Multan ..	Dhan, rice, dhanya, peas, string, sajji, zira, ajwain, methra.	30	60	120
Wazirabad ..	Do. ..	Wheat, gur, ghi, country cloth, wool, cotton, kupas, horns, halela, balela, awla, sarun, timber	20	30	230
Ramnagar ..	Do. ..	Ditto ditto ditto ..	18	25	210
Pindi Bhattian ..	Do. ..	Ditto ditto ditto ..	14	20	180
Wazirabad ..	Mithankot ..	Ditto ditto ditto ..	25	40	350
Ramnagar ..	Do. ..	Ditto ditto ditto ..	22	36	330
Pindi Bhattian ..	Do. ..	Ditto ditto ditto ..	18	30	300
Multan ..	Wazirabad ..	Iron, cocoanuts, dates, black pepper, mung, sajji	30	45	230
Do. ..	Ramnagar ..	Ditto ditto ditto ..	24	40	210
Do. ..	Pindi Bhattian ..	Ditto ditto ditto ..	21	35	180
Mithankot ..	Wazirabad ..	Ditto ditto ditto ..	50	60	350
Do. ..	Ramnagar ..	Ditto ditto ditto ..	45	52	330
Do. ..	Pindi Bhattian ..	Ditto ditto ditto ..	40	45	300
Jhelam ..	Multan ..	Grain and oil seeds ..	20	35	250
Do. ..	Sukkur ..	Ditto ..	45	60	500
Do. ..	Kotri ..	Ditto ..	60	90	750
Attock ..	Sukkur ..	Ghi, snuff, handfans, rice, vinegar, baskets ..	20	45	550
Kalabagh ..	Do. ..	Rock salt, alum, baskets, musaj, &c. ..	15	30	500
Do. ..	Do. ..	Dates, indigo, cotton, &c. ..	15	30	500
Do. ..	Dera Ghazi Khan ..	Salt, alum, &c. ..	10	20	290
Do. ..	Do. ..	Dates, indigo, cotton and haberdashery ..	10	20	290
Isa Khel ..	Sukkur ..	Wheat, gram, barley and alum ..	15	30	470
Do. ..	Do. ..	Indigo, cotton goods, iron, cocoanut, dates, zinc, copper, &c.	15	30	470
Do. ..	Dera Ghazi Khan ..	Wheat, gram, barley, tobacco, mung and mah ..	8	15	250
Do. ..	Do. ..	Dates, indigo, cotton, &c. ..	8	15	250
Dera Ismail Khan ..	Sukkur ..	Wheat, gram, wool, cotton, majith, fruit, carraway seed, &c., &c.	10 to 15	25 to 30	340
Do. ..	Do. ..	Dates, haberdashery ..	10 to 15	25 to 30	340
Do. ..	Dera Ghazi Khan ..	Wheat, gram, wool, cotton, carraway seed, Cabul fruit, &c.	4 to 7	10 to 12	130
Do. ..	Do. ..	Dates, indigo, cotton, pickles ..	4 to 7	10 to 12	130
Dera Fateh Khan ..	Sukkur ..	Wheat, gram, barley, bajra ..	10 to 15	25 to 30	280
Do. ..	Do. ..	Kirana and cloth ..	10 to 15	25 to 30	280
Do. ..	Dera Ghazi Khan ..	Wheat, gram, barley, &c. ..	2 to 4	8 to 10	70
Do. ..	Do. ..	Dates, cotton, &c. ..	2 to 4	8 to 10	70
Leiah ..	Sukkur ..	Wheat and wool ..	10 to 15	25	285
Do. ..	Do. ..	Dates and haberdashery ..	10 to 15	25	285
Do. ..	Dera Ghazi Khan ..	Wheat and wool ..	2 to 4	7 to 8	60
Do. ..	Do. ..	Dates, rice, &c. ..	2 to 4	7 to 8	60
Sanghar ..	Sukkur ..	Wheat, jowar, bajra, mustard, cotton, &c. ..	8 to 10	20 to 25	250
Do. ..	Do. ..	Dates and haberdashery ..	8 to 10	20 to 25	250
Do. ..	Dera Ghazi Khan ..	Wheat, jowar, bajra, mustard, cotton, wool ..	2	8	40
Dera Ghazi Khan ..	Sukkur ..	Cotton, wool, indigo, wheat, jowar, til, mustard, cotton, &c.	8 to 10	20	210
Do. ..	Do. ..	Date, haberdashery, Bombay sugar, &c. ..	8 to 10	20	210
Do. ..	Kotri ..	Cotton, wool, indigo, saltpetre, hides, wheat, jowar, bajra.	10 to 12	25	350

Note.—These figures are taken from pages 759, 760 of the Famine Report.

Table No. XXVI, showing RETAIL PRICES.

1	2		3		4		5		6		7		8		9	
	NUMBER OF SEERS AND CHITANKS PER RUPEE.															
YEAR.	Wheat.		Barley.		Gram.		Indian corn.		Jawar.		Bajra.		Rice (fine).		Urd dal.	
	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.
1861-62 ..	18	10	21	7	16	13	..	..	21	7	24	4	9	5	15	2
1862-63 ..	21	7	28	..	18	10	..	..	22	6	25	3	10	4	15	14
1863-64 ..	14	15	22	2	18	10	..	..	16	15	16	15	9	5	10	8
1864-65 ..	18	10	23	5	16	13	..	..	21	6	23	5	9	5	14	15
1865-66 ..	17	11	26	2	19	9	..	..	20	8	22	6	8	6	14	..
1866-67 ..	16	13	28	..	18	10	..	..	22	6	23	5	9	5	14	15
1867-68 ..	14	15	22	6	16	13	..	..	20	8	22	6	8	6	13	1
1868-69 ..	14	15	18	10	12	5	..	..	16	2	16	10	8	6	9	1
1869-70 ..	10	4	14	15	14	15	..	..	14	15	15	14	7	7	11	3
1870-71 ..	12	2	17	4	11	10	..	..	12	9	14	7	9	5	12	2
1871-72 ..	19	..	28	..	17	..	..	..	22	..	23	..	6	..	13	..
1872-73 ..	20	..	25	..	18	..	..	..	24	..	26	..	8	..	12	..
1873-74 ..	17	..	22	..	22	..	..	..	21	..	21	..	8	..	12	..
1874-75 ..	22	..	30	..	28	..	..	..	26	..	27	..	8	..	14	..
1875-76 ..	19	..	26	..	23	..	..	..	20	..	23	..	8	..	12	..
1876-77 ..	23	..	40	..	47	..	..	..	88	..	25	..	8	..	12	..
1877-78 ..	16	..	25	..	16	..	..	..	20	..	..	..	6	..	9	..
1878-79 ..	10	..	15	..	12	..	..	..	12	..	13	..	5	..	6	8
1879-80 ..	13	8	19	..	13	8	..	..	9	..	16	..	5	..	9	..
1880-81 ..	12	4	20	..	14	..	..	..	18	..	15	..	5	..	10	..
1881-82 ..	18	..	25	..	20	..	..	..	18	..	20	..	5	..	12	..

1	10		11		12		13		14		15		16	
	NUMBER OF SEERS AND CHITANKS PER RUPEE.													
YEAR.	Potatoes.		Cotton (cleaned).		Sugar (refined).		Ghi (cow's).		Firewood.		Tobacco.		Salt (Lahori).	
	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.
1861-62 ..	..	..	3	2	2	11	1	10	186	10	7	7	9	5
1862-63 ..	..	..	1	12	2	9	1	10	186	10	7	7	9	5
1863-64 ..	..	..	1	10	2	9	1	10	167	14	4	3	8	13
1864-65 ..	..	..	1	14	2	13	1	10	149	5	9	5	9	5
1865-66 ..	..	..	2	5	2	11	1	8	111	15	10	4	9	5
1866-67 ..	..	..	2	1	2	9	1	10	111	15	8	6	9	5
1867-68 ..	..	..	2	13	2	13	1	7	111	15	7	7	9	5
1868-69 ..	..	..	3	11	2	13	1	4	149	5	7	7	9	5
1869-70 ..	..	..	2	13	2	6	1	4	111	15	6	8	9	5
1870-71 ..	..	..	2	7	2	5	1	4	158	10	4	10	9	5
1871-72 ..	8	..	2	8	2	4	1	8	160	..	6	..	9	12
1872-73 ..	11	..	2	4	2	4	1	5	160	..	..	..	10	..
1873-74 ..	10	..	2	8	2	12	1	8	120	..	6	..	10	..
1874-75 ..	12	..	3	..	2	12	1	12	100	..	6	..	10	..
1875-76 ..	10	..	2	12	2	12	1	7	100	..	6	..	10	..
1876-77 ..	9	..	3	..	3	..	1	8	100	..	8	..	10	..
1877-78 ..	10	..	2	12	2	12	1	5	100	..	6	..	10	..
1878-79 ..	8	..	2	12	2	..	1	5	100	..	4	8	10	8
1879-80 ..	8	..	2	12	2	4	1	4	100	..	4	8	11	..
1880-81 ..	8	..	2	8	2	6	1	6	100	..	5	..	11	8
1881-82 ..	8	..	3	..	2	4	1	6	100	..	4	..	12	..

NOTE.—The figures for the first ten years are taken from a statement published by Government (Punjab Government No. 209 S. of 19th August 1872), and represent the average prices for the 12 months of each year. The figures for the last ten years are taken from Table No. XLVII of the Administration Report, and represent prices as they stood on the 1st January of each year.

Table No. XXVII, showing PRICE of LABOUR.

1	2	3	4	5	6	7	8	9	10	11	12	13
YEAR.	WAGES OF LABOUR PER DAY.				CARTS PER DAY.		CAMELS PER DAY		DONKEYS PER SCORE PER DAY.		BOATS PER DAY.	
	Skilled.		Unskilled.									
	Highest	Lowest	Highest	Lowest	Highest	Lowest	Highest	Lowest	Highest	Lowest	Highest	Lowe st
	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.		Rs. A. P.	Rs. A. P.	Rs. A. P.		Rs. A. P.	
1868-69 ..	0 10 0	0 4 0	0 4 0	0 2 0	2 8 0		0 8 0	0 6 0	1 4 0		2 0 0	
1873-74 ..	0 8 0	0 3 0	0 3 0	0 2 0	*		0 8 0	0 6 0	1 8 0		†	
1878-79 ..	0 9 0	0 3 3	0 3 6	0 3 0	1 4 0	1 0 0	0 8 0	0 6 0	2 3 0	2 0 0	2 4 0	1 0 0
1879-80 ..	0 9 0	0 3 3	0 3 0	0 3 0	1 4 0	1 0 0	0 8 0	0 6 0	2 3 0	2 0 0	2 4 0	1 0 0
1880-81 ..	0 9 0	0 3 3	0 3 0	0 3 0	1 4 0	1 0 0	0 8 0	0 6 0	2 3 0	2 0 0	2 4 0	1 0 0
1881-82 ..	0 9 0	0 3 3	0 3 0	0 3 0	1 4 0	1 0 0	0 8 0	0 6 0	2 3 0	2 0 0	2 4 0	1 0 0

NOTE.—These figures are taken from Table No. XLVIII of the Administration Report.
* No carts available in the district for general hire. † Rates according to tonnage and distance.

Table No. XXVIII, showing REVENUE COLLECTED.

1	2	3	4	5	6	7	8	9
YEAR.	Fixed Land Revenue.	Fluctuating and Miscellaneous Land Revenue.	Tribute.	Local rates.	Excise.		Stamps.	Total Collections.
					Spirits.	Drugs.		
1868-69	5,15,797	45,753	..	..	2,488	3,145	33,726	6,00,909
1869-70	5,20,497	46,317	..	..	2,204	3,510	30,748	6,03,276
1870-71	5,12,908	70,168	..	..	2,850	3,200	30,036	6,19,222
1871-72	5,29,879	69,117	..	31,689	3,369	4,174	31,663	6,69,891
1872-73	5,26,863	59,707	..	33,325	2,417	4,197	33,554	6,60,063
1873-74	5,04,213	83,929	..	33,090	4,016	3,798	40,662	6,69,708
1874-75	5,07,166	76,004	..	33,035	4,007	4,871	39,699	6,64,782
1875-76	5,03,801	66,920	..	32,647	4,100	5,169	47,908	6,60,545
1876-77	4,88,446	72,320	..	31,976	4,082	4,477	47,363	6,48,064
1877-78	4,88,908	62,921	..	31,869	3,413	4,622	50,575	6,42,308
1878-79	4,92,724	53,048	..	41,610	3,598	4,173	53,791	6,48,944
1879-80	4,64,844	61,655	..	38,405	4,126	3,674	60,639	6,33,343
1880-81	4,12,011	1,73,988	..	42,195	5,397	4,496	61,607	6,99,694
1881-82	3,99,441	1,81,069	..	43,078	4,832	4,075	66,483	6,98,978

NOTE.—These figures are taken from Table No. XLIV of the Revenue Report. The following revenue is excluded:—
"Canal, Forests, Customs and Salt, Assessed Taxes, Fees, Cesses."

Table No. XXIX, showing REVENUE DERIVED from LAND.

1	2	3	4	5	6	7	8	9	10	11	12	13
YEAR.			FLUCTUATING REVENUE.					MISCELLANEOUS REVENUE.				
								Grazing dues.				
	Fixed land revenue (demand).	Fluctuating and miscellaneous land revenue (collections).	Revenue of alluvial lands.	Revenue of waste lands brought under assessment.	Water advantage revenue.	Fluctuating assessment of river lands.	Total fluctuating land revenue.	By enumeration of cattle.	By grazing leases.	Sale of wood from rakhs and forests.	Sajji.	Total miscellaneous land revenue.
District Figures.												
Total of 5 years— 1868-69 to 1872-73 ..	26,17,934	291,062	15,409	23,590	..	..	39,092	..	205,015	26,487	..	251,970
Total of 5 years— 1875-74 to 1877-78 ..	26,13,017	360,083	68,392	16,389	..	..	85,115		226,420	28,565	..	274,968
1878-79 ..	5,10,640	52,286	4,320	753	..	4,320	11,572	..	32,453	5,250	..	40,714
1879-80 ..	5,04,585	58,557	..	79	..	28,241	41,843	..	8,591	2,812	..	16,714
1880-81 ..	3,99,521	161,300	..	127	..	145,957	146,093	..	7,462	2,925	..	15,207
1881-82 ..	3,99,513	180,150	3	19	1,559	157,103	158,713	..	11,449	4,893	..	21,437
Tahsil Totals for 5 years— 1877-78 to 1881-82.												
Tahsil Muzaffargarh ..	11,53,099	145,385	10,907	523	442	81,277	99,670	..	26,873	9,050	..	45,715
,, Alipur ..	6,14,698	238,744	22,474	2,[illegible]99	848	164,550	197,029	..	26,231	5,329	..	41,715
,, Sananwan ..	5,58,429	130,747	12,366	636	269	57,233	77,113	..	45,770	5,820	..	53,643

NOTE.—These figures are taken from Tables Nos. I and III of the Revenue Report.

Table No. XXX, showing ASSIGNED LAND REVENUE.

1	2	3	4	5	6	7	8	9	10	11
TAHSIL.	TOTAL AREA AND REVENUE ASSIGNED.								PERIOD OF ASSIGNMENT.	
	Whole Villages.		*Fractional parts of Villages.*		*Plots.*		*Total.*		*In perpetuity.*	
	Area.	Revenue.	Area.	Revenue.	Area.	Revenue.	Area.	Revenue.	Area.	Revenue.
Muzaffargarh ..	2,167	1,689	..	..	357	258	2,524	1,947	2,158	1,707
Alipur ..	..	..	..	..	1,174	375	1,174	375	26	51
Sananwan ..	..	..	..	..	340	121	340	121	..	..
Total District ..	2,167	1,689	..	..	1,871	754	4,038	2,443	2,184	1,758

1	12	13	14	15	16	17	18	19	20	21	22	23	24	25
TAHSIL.	PERIOD OF ASSIGNMENT.—*Concluded.*								NUMBER OF ASSIGNEES.					
	For one life.		*For more lives than one.*		*During maintenance of Establishment.*		*Pending orders of Government.*							
	Area.	Revenue.	Area.	Revenue.	Area.	Revenue.	Area.	Revenue.	In perpetuity.	For one life.	For more lives than one.	During maintenance.	Pending orders.	TOTAL.
Muzaffargarh ..	92	56	..	..	274	184	..	..	19	14	..	95	..	128
Alipur ..	1,029	184	..	..	119	140	..	..	15	7	..	10	..	32
Sananwan ..	51	66	250	39	39	16	..	..	..	5	2	20	..	27
Total District ..	1,172	306	250	39	432	340	..	..	34	26	2	125	..	187

NOTE.—These figures are taken from Table No. XII of the Revenue Report for 1881-82.

Table No. XXXI, showing BALANCES, REMISSIONS and TAKAVI.

YEAR.	Balances of land revenue in rupees.		Reductions of fixed demand on account of bad seasons, deterioration, &c., in rupees.	Takavi advances in rupees.
	Fixed revenue.	Fluctuating and miscellaneous revenue.		
1868-69	664	..	..	990
1869-70	205	..	..	4,195
1870-71	7,935	..	..	560
1871-72	67	..	..	3,250
1872-73	3,119	..	..	..
1873-74	23,161	..	2,793	2,675
1874-75	18,865	..	855	1,112
1875-76	21,714	..	868	5,492
1876-77	34,410	157	5,108	3,982
1877-78	23,175	638	2,032	1,820
1878-79	23,973	3,772	991	2,327
1879-80	42,488	12,469	1,435	11,112
1880-81	2,007	904	..	25,573
1881-82	862	76	..	22,685

NOTE.—These figures are taken from Tables Nos. I, II, III, and XVI of the Revenue Report.

Table No. XXXII, showing SALES and MORTGAGES of LAND.

1	2	3	4	5	6	7	8	9	10
	SALES OF LAND.						MORTGAGES OF LAND.		
	Agriculturists.			*Non-Agriculturists.*			*Agriculturists.*		
YEAR.	No. of cases.	Area of land in acres.	Purchase money.	No. of cases.	Area of land in acres.	Purchase money.	No. of cases.	Area of land in acres.	Mortgage money.
DISTRICT FIGURES.									
Total of 6 years—1868-69 to 1873-74 ..	644	6,615	1,72,160	..	..	..	320	4,221	96,565
Total of 4 years—1874-75 to 1877-78 ..	2,174	24,187	2,98,148	587	8,293	1,21,959	3,192	24,798	3,13,700
1878-79 ..	452	4,990	66,123	132	1,457	18,454	1,153	5,404	81,127
1879-80 ..	291	1,807	47,346	80	918	19,187	163	1,584	42,079
1880-81 ..	196	14,930	37,528	136	2,164	42,145	25	3,054	7,433
1881-82 ..	487	7,015	93,858	299	3,942	46,969	359	3,757	61,504
TAHSIL TOTALS FOR 4 YEARS—1877-78 and 1879-80 TO 1881-82.									
Muzaffargarh ..	1,417	7,892	1,67,909	208	2,533	66,501	1,949	9,061	2,11,549
Alipur ..	407	5,933	51,352	412	6,571	50,405	510	8,171	46,524
Sananwan ..	374	17,991	76,240	101	840	15,969	283	7,237	50,797

	11	12	13	14	15	16	17	18	19
	MORTGAGES OF LAND.—*Concluded.*			REDEMPTIONS OF MORTGAGED LAND.					
	Non-Agriculturists.			*Agriculturists.*			*Non-Agriculturists.*		
YEAR.	No. of cases.	Area of land in acres.	Mortgage money.	No. of cases.	Area of land in acres.	Mortgage money.	No. of cases.	Area of land in acres.	Mortgage money.
DISTRICT FIGURES. Total of 6 years—1868-69 to 1873-74 ..	..	..	..	..	..	..	..	..	..
Total of 4 years—1874-75 to 1877-78 ..	1,071	21,639	1,69,719	59	778	5,158	15	220	1,720
1878-79 ..	365	1,677	31,561	4	365	707	..	..	..
1879-80 ..	47	993	5,795	11	189	3,055	..	..	..
1880-81 ..	227	3,971	62,772	18	1,678	3,423	..	..	..
1881-82 ..	202	2,458	18,269	101	1,222	18,123	..	..	..
TAHSIL TOTALS FOR 4 YEARS—1877-78 and 1879-80 TO 1881-82.									
Muzaffargarh ..	304	4,316	65,960	85	1,157	19,261	1	22	150
Alipur ..	511	7,856	62,256	44	552	3,822	1	59	222
Sananwan ..	127	1,206	14,910	29	1,719	4,191	1	2	20

NOTE.—These figures are taken from Tables Nos. XXXV and XXXV B of the Revenue Report. No details for transfers by agriculturists and others, and no figures for redemption, are available before 1874-75. The figures for earlier years include *all* sales and mortgages.

Table No. XXXIII, showing SALE of STAMPS and REGISTRATION of DEEDS.

1	2	3	4	5	6	7	8	9	10	11	12	13
	INCOME FROM SALE OF STAMPS.				OPERATIONS OF THE REGISTRATION DEPARTMENT.							
	Receipts in rupees.		*Net income in rupees.*		*No. of deeds registered.*				*Value of property affected, in rupees.*			
YEAR.	Judicial.	Non-judicial.	Judicial.	Non-judicial.	Touching immovable property.	Touching movable property.	Money obligations.	Total of all kinds.	Immovable property.	Movable property.	Money obligations.	Total value of all kinds.
1877-78 ..	30,468	19,451	30,082	18,774	787	28	195	1,010	2,25,273	7,450	61,108	2,93,831
1878-79 ..	28,401	25,390	22,624	24,545	1,191	28	185	1,404	3,48,307	3,368	67,043	4,18,718
1879-80 ..	34,272	26,367	29,916	25,457	1,039	27	226	1,294	3,29,417	9,404	49,701	3,88,522
1880-81 ..	34,564	27,043	30,194	26,056	868	23	184	1,076	3,65,085	5,033	44,021	4,14,139
18 1-82 ..	40,182	26,301	34,715	25,279	882	13	110	1,059	3,40,325	2,194	37,880	3,80,399

NOTE.—These figures are taken from Appendix A of the Stamp and Tables Nos. II and III of the Registration Report.

Table No. XXXIIIA, showing REGISTRATION.

1	2	3	4	5	6	7
	Number of Deeds registered.					
	1880-81.			1881-82.		
	Compulsory.	Optional.	Total.	Compulsory.	Optional.	Total.
Registrar Muzaffargarh	2	1	3	2	1	3
Sub-Registrar Muzaffargarh	432	195	627	484	128	612
,, Alipur	160	100	260	195	99	294
,, Sananwan	126	60	186	110	40	150
Total of district ..	720	356	1,076	791	268	1,059

NOTE.—These figures are taken from Table No. I of the Registration Report.

Table No. XXXIV, showing LICENSE TAX COLLECTIONS.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
YEAR.	NUMBER OF LICENSES GRANTED IN EACH CLASS AND GRADE.											Total number of licenses.	Total amount of fees.	Number of villages in which licenses granted.
	Class I.				*Class II.*				*Class III.*					
	1 Rs. 500	2 Rs. 200	3 Rs. 150	4 Rs. 100	1 Rs. 75	2 Rs. 50	3 Rs. 25	4 Rs. 10	1 Rs. 5	2 Rs. 2	3 Re. 1			
1878-79 ..	..	..	..	1	4	6	58	247	507	3,906	4,868	9,687	19,997	418
1879-80 ..	..	..	..	..	2	6	46	258	544	3,760	4,769	9,385	19,[illegible]89	..
1880-81 ..	..	..	..	2	1	12	72	522	..	..	..	609	7,895	154
1881-82 ..	..	..	..	1	1	17	91	572	..	..	..	682	9,020	165
Tahsil details for 1881-82—														
Tahsil Muzaffargarh	..	..	..	1	..	8	51	207	..	..	..	267	3,845	81
,, Alipur ..	..	..	..	..	..	8	21	273	..	..	..	302	3,655	60
,, Sananwan ..	..	..	..	..	1	1	19	92	..	..	..	113	1,520	24

Table No. XXXV, showing EXCISE STATISTICS.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
YEAR.	FERMENTED LIQUORS.					INTOXICATING DRUGS.						EXCISE REVENUE FROM		
	Number of central distilleries.	*No. of retail shops.*		*Consumption in gallons.*		*No. of retail licenses.*		*Consumption in maunds.*				Fermented liquors.	Drugs.	Total.
		Country spirits.	European liquors.	Rum.	Country spirits.	Opium.	Other drugs.	Opium.	Charas.	Bhang.	Other drugs.			
1877-78 ..	2	15	2	..	881	5	5	4	¾	80	..	3,411	4,562	7,973
1878-79 ..	2	20	2	..	980	4	4	6¼	1½	44½	..	3,598	4,157	7,755
1879-80 ..	2	20	3	..	1,144	4	4	6	2	83	..	4,125	3,671	7,796
1880-81 ..	2	19	3	36	1,291	4	4	11	2½	85	..	5,397	4,496	9,893
1881-82 ..	2	20	3	12	1,183	4	4	8	2	88	..	4,832	4,075	8,907
TOTAL ..	10	94	13	48	5,479	21	21	35¼	8¾	380¼	..	21,363	20,961	42,324
Average ..	2	19	3	10	1,096	4	4	7	1¾	76	..	4,273	4,192	8,465

NOTE.—These figures are taken from Tables Nos. I, II, VIII, IX, X, of the Excise Report.

Table No. XXXVI, showing DISTRICT FUNDS.

1	2	3	4	5	6	7	8	9	10	11
	Annual income in rupees.			*Annual expenditure in rupees.*						
YEAR.	Provincial rates.	Miscellaneous.	Total income.	Establishment.	District post, and arboriculture.	Education.	Medical.	Miscellaneous.	Public Works.	Total expenditure.
1874-75 ..	..	..	51,261	1,319	4,076	5,670	1,427	112	24,046	36,650
1875-76 ..	..	..	35,898	1,727	2,044	5,576	2,986	..	21,139	33,472
1876-77 ..	..	..	46,544	1,798	2,993	5,715	2,694	..	26,097	39,297
1877-78 ..	..	..	33,166	1,869	2,132	5,626	1,647	800	18,382	30,456
1878-79 ..	..	..	37,443	2,064	1,894	5,946	2,461	48	22,030	34,443
1879-80 ..	44,854	1,910	46,764	2,174	1,741	6,931	1,842	214	13,474	26,376
1880-81 ..	49,827	916	50,744	2,136	2,980	8,716	4,488	463	17,424	36,207
1881-82 ..	49,006	1,479	51,085	2,256	7,545	9,011	4,254	763	12,302	36,111

NOTE.—These figures are taken from Appendices A and B to the Annual Review of District Fund operations.

Table No. XXXVII, showing GOVERNMENT and AIDED SCHOOLS.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
	HIGH SCHOOLS.						MIDDLE SCHOOLS.						PRIMARY SCHOOLS.							
	ENGLISH.				VERNACULAR.		ENGLISH.				VERNACULAR.		ENGLISH.				VERNACULAR.			
YEAR.	*Government.*		*Aided.*		*Government.*		*Government.*		*Aided.*		*Government.*		*Government.*		*Aided.*		*Government.*		*Aided.*	
	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.
	FIGURES FOR BOYS.																			
1877-78 ..	..	..	..	..	..	..	..	..	..	..	2	357	..	..	..	..	22	1,238	..	..
1878-79 ..	..	..	..	..	..	..	..	..	..	..	3	426	..	..	..	..	20	703	..	..
1879-80 ..	..	..	..	..	..	..	1	21	..	..	1	12	1	174	..	..	23	1,277	..	..
1880-81 ..	..	..	..	..	..	..	1	22	..	..	1	25	1	108	..	..	27	1,457	..	..
1881-82 ..	..	..	..	..	..	..	1	24	..	..	2	42	1	85	..	..	24	1,518	..	..
	FIGURES FOR GIRLS.																			
1877-78 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
1878-79 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
1879-80 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
1880-81 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
1881-82 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..

N. B.—Since 1879-80, in the case of both Government and Aided Schools, those scholars only who have completed the Middle School course are shown in the returns as attending High Schools, and those only who have completed the Primary School course are shown as attending Middle Schools. Previous to that year, boys attending the Upper Primary Department were included in the returns of Middle Schools in the case of Institutions under the immediate control of the Education Department, whilst in Institutions under District Officers, boys attending both the Upper and Lower Primary Departments were included in Middle Schools. In the case of Aided Institutions, a High School included the Middle and Primary Departments attached to it; and a Middle School, the Primary Department. Before 1879-80, Branches of Government Schools, if supported on the grant-in-aid system, were classed as Aided Schools; in the returns for 1879-80 and subsequent years they have been shown as Government Schools. Branches of English Schools, whether Government or Aided, that were formerly included amongst Vernacular Schools, are now returned as English Schools. Hence the returns before 1879-80 do not afford the means of making a satisfactory comparison with the statistics of subsequent years.

Indigenous Schools and Jail Schools are not included in these returns.

Table No. XXXVIII, showing the working of DISPENSARIES.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Name of Dispensary.	Class of Dispensary.	Number of Patients Treated.														
		Men.					Women.					Children.				
		1877.	1878.	1879.	1880.	1881.	1877.	1878.	1879.	1880.	1881.	1877.	1878.	1879.	1880.	1881.
Muzaffargarh ..	2nd	..	5,199	6,102	6,397	5,895	..	1,271	1,207	1,306	1,410	..	1,791	1,860	1,991	1,869
Alipur ..	2nd	..	5,642	6,510	7,917	6,660	..	2,707	2,639	2,304	2,113	..	2,202	1,915	1,489	1,628
Khangarh ..	2nd	..	2,173	2,378	2,864	2,926	..	347	440	624	805	..	456	550	805	878
Sananwan ..	3rd	..	1,926	1,824	2,027	2,084	..	721	735	778	815	..	618	524	580	598
Kot Adu ..	2nd	..	..	..	910	2,824	..	..	..	312	555	..	..	..	236	527
Total ..	..	..	14,940	16,814	20,115	20,389	..	5,046	5,021	5,324	5,698	..	5,067	4,849	5,101	5,500

		18	19	20	21	22	23	24	25	26	27	28	29	30	31	32
Name of Dispensary.	Class of Dispensary.	Total Patients.					In-door Patients.					Expenditure in Rupees.				
		1877.	1878.	1879.	1880.	1881.	1877.	1878.	1879.	1880.	1881.	1877.	1878.	1879.	1880.	1881.
Muzaffargarh ..	2nd	..	8,261	9,169	9,694	9,174	..	265	264	224	254	..	1,941	2,179	2,230	1,022
Alipur ..	2nd	..	10,551	11,064	11,710	10,401	..	264	287	279	244	..	2,163	2,407	3,030	2,701
Khangarh ..	2nd	..	2,976	3,368	4,293	4,609	..	69	65	75	60	..	932	1,138	987	1,120
Sananwan ..	3rd	..	3,265	3,083	3,385	3,497	..	..	..	..	..	..	913	885	914	904
Kot Adu ..	2nd	..	..	..	1,458	3,906	..	..	..	5	92	..	..	..	72	2,102
Total ..	..	..	25,053	25,684	30,540	31,587	..	598	616	583	650	..	5,948	6,608	7,233	8,449

NOTE.—These figures are taken from Tables Nos. II, IV, and V of the Dispensary Report.

Table No. XXXIX, showing CIVIL and REVENUE LITIGATION.

1	2	3	4	5	6	7	8	9
YEAR.	Number of Civil Suits concerning				Value in rupees of Suits concerning *			Number of Revenue cases.
	Money or movable property.	Rent and tenancy rights.	Land and revenue, and other matters.	Total.	* Land.	* Other matters.	* Total.	
1878	4,585	146	427	5,158	341	1,81,066	1,81,407	4,841
1879	5,526	137	359	6,022	..	1,91,769	1,91,769	5,779
1880	5,370	238	703	6,311	11,810	2,13,683	2,25,493	7,023
1881	5,585	238	611	6,434	24,027	2,24,568	2,48,595	7,738
1882	5,378	108	436	5,922	24,977	2,52,962	2,77,939	11,018

NOTE.—These figures are taken from Tables Nos. VI and VII of the Civil Reports for 1878 to 1880, and Nos. II and III of the Reports on Civil Justice for 1881 and 1882.

* Suits heard in Settlement courts are excluded from these columns, no details of the value of the property bein available.

Table No. XL, showing CRIMINAL TRIALS.

1		2	3	4	5	6
DETAILS.		1878.	1879.	1880.	1881.	1882.
Persons tried.	Brought to trial	1,928	2,224	2,448	3,249	2,664
	Discharged	541	549	756	753	785
	Acquitted	290	242	313	470	447
	Convicted	1,069	1,414	1,385	1,907	1,400
	Committed or referred	14	11	8	54	46
Cases disposed of.	Summons cases (regular)	..	..	..	1,051	716
	" (summary)	..	..	..	1	..
	Warrant cases (regular)	..	..	..	726	662
	" (summary)	..	..	..	7	2
	Total cases disposed of	1,103	1,160	1,322	1,785	1,380
Number of persons sentenced to	Death	1	1	1	1	1
	Transportation for life	3	2	..	2	2
	" for a term	..	..	..	..	..
	Penal servitude	..	..	..	..	..
	Fine under Rs. 10	608	648	788	886	834
	" 10 to 50 rupees	216	205	183	312	186
	" 50 to 100 "	16	4	8	27	10
	" 100 to 500 "	4	2	6	3	2
	" 500 to 1,000 "	..	..	..	..	..
	Over 1,000 rupees	..	..	..	..	..
	Imprisonment under 6 months	326	307	282	370	334
	" 6 months to 2 years	110	158	163	141	85
	" over 2 years	9	34	66	24	22
	Whipping	85	95	54	93	28
	Find sureties of the peace	..	..	1	..	1
	Recognisance to keep the peace	..	..	..	4	..
	Give sureties for good behaviour	35	285	201	418	187

NOTE.—These figures are taken from Statements Nos. III and IV of the Criminal Reports for 1873 to 1880, and Nos. IV and V of the Criminal Reports for 1881 and 1882.

Table No. XLI, showing POLICE INQUIRIES.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Nature of offence.	*Number of cases inquired into.*					*Number of persons arrested or summoned.*					*Number of persons convicted.*				
	1877	1878	1879	1880	1881	1877	1878	1879	1880	1881	1877	1878	1879	1880	1881
Rioting or unlawful assembly	5	2	4	2	1	57	29	..	24	12	34	8	..	24	..
Murder and attempts to murder	1	5	7	10	5	1	16	15	22	7	..	4	4	5	4
Total serious offences against the person	39	37	60	66	62	47	63	100	98	75	34	31	58	35	48
Abduction of married women (a)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Total serious offences against property	213	235	427	375	354	167	176	252	203	190	128	118	179	116	122
Total minor offences against the person	65	41	32	68	42	132	112	51	116	70	68	70	38	45	55
Cattle theft	50	75	113	101	94	64	87	114	67	76	52	66	77	47	48
Total minor offences against property	306	393	505	528	561	369	463	513	501	505	273	332	350	333	354
Total cognizable offences	637	714	1,041	1,049	1,027	784	850	934	956	859	547	563	637	563	584
Rioting, unlawful assembly, affray	2	..	..	..	..	2	..	..	..	..	..	..	..	..	..
Offences relating to marriage	22	31	24	11	3	16	15	21	16	3	6	8	19	10	1
Total non-cognizable offences	71	151	110	120	139	82	176	136	162	222	51	120	110	100	125
GRAND TOTAL of offences	708	865	1,151	1,169	1,166	866	1,026	1,070	1,118	1,081	598	683	747	663	709

NOTE.—These figures are taken from Statement A of the Police Report.
(a) Not cognizable in District Cis-Indus.

Table No. XLII, showing CONVICTS in GAOL.

1	2	3	4	5	6	7	8	9	10	11	12	13	14
	No. in gaol at beginning of the year.		*No imprisoned during the year.*		*Religion of convicts.*			*Previous occupation of male convicts.*					
YEAR.	Males.	Females.	Males.	Females.	Musalman.	Hindu.	Buddhist and Jain.	Official.	Professional.	Service.	Agricultural.	Commercial.	Industrial.
1877-78	28	..	428	18	418	37	..	12	..	1	273	..	..
1878-79	33	..	451	11	445	40	..	22	..	..	304	..	..
1879-80	30	1	669	26	30	4	..	..	..	..	16	1	6
1880-81	35	2	496	25	46	5	..	..	..	..	39	2	7
1881-82	53	1	580	20	53	7	..	..	..	..	32	4	13

	15	16	17	18	19	20	21	22	23	24	25	26
	Length of sentence of convicts.							*Previously convicted.*			*Pecuniary results.*	
YEAR.	Under 6 months.	6 months to 1 year.	1 year to 2 years.	2 years to 5 years.	5 years to 10 years.	Over 10 years and transportation.	Death.	Once.	Twice.	More than twice.	Cost of maintenance.	Profits of convict labour.
1877-78	319	91	52	12	..	..	..	36	7	3	4,072	34
1878-79	851	83	50	4	4	3	..	40	6	4	5,010	170
1879-80	14	17	4	2	..	..	..	6	..	..	6,258	870
1880-81	39	7	6	2	..	..	..	2	1	..	5,963	2,847
1881-82	46	10	7	3	..	..	..	4	7	13	6,691	8,483

NOTE.—These figures are taken from Tables Nos. XXVIII, XXIX, XXX, XXXI, and XXXVII of the Administration Report.

Table No. XLIII, showing the POPULATION of TOWNS.

1	2	3	4	5	6	7	8	9	10
Tahsil.	Town.	Total population.	Hindus.	Sikhs.	Jains.	Musalmans.	Other religions.	No. of occupied houses.	Persons per 100 occupied houses.
Muzaffargarh ..	Khangarh ..	3,417	1,909	1	3	1,504	..	947	361
	Muzaffargarh ..	2,720	1,592	36	7	1,064	21	702	387
Alipur ..	Khairpur ..	2,608	1,549	..	..	1,060	..	271	963
	Alipur ..	2,555	1,503	4	..	1,048	..	297	860
	Shahr Sultan ..	2,132	1,213	6	..	913	..	275	775
	Sitpur ..	2,035	898	5	..	1,132	..	369	551
	Jatoi ..	2,035	945	10	..	1,080	..	366	556
Sananwan ..	Kot Adu ..	2,574	1,627	1	..	946	..	460	560
	Daira Dinpanah ..	1,779	822	2	..	955	..	290	613

NOTE.—These figures are taken from Table No. XX of the Census Report of 1881.

Table No. XLIV, showing BIRTHS and DEATHS for TOWNS.

1	2	3	4	5	6	7	8	9	10	11	12	13
TOWN.	Sex.	*Total population by the Census of*	*Total births registered during the year.*					*Total deaths registered during the year.*				
		1875.	1877.	1878.	1879.	1880.	1881.	1877.	1878.	1879.	1880.	1881.

Nil.

Table No. XLV, showing MUNICIPAL INCOME.

1	2	3	4	5	6	7	8	9	10
NAME OF MUNICIPALITY.	Muzaffargarh.	Khangarh.	Shahr Sultan.	Jatoi.	Alipur.	Khairpur.	Sitpur.	Kinjar.	Kot Adu.
Class of Municipality ..	II.	III.	III.	III.	III.	III.	III.	III.	III.
1870-71	..	..	..	..	..	..	..	..	..
1871-72	..	..	..	..	..	..	..	..	..
1872-73	..	..	..	..	..	..	..	..	..
1873-74	..	..	..	..	..	..	..	..	..
1874-75	2,662	3,633	689	825	2,596	2,698	905	..	..
1875-76	3,436	3,773	722	935	3,144	2,943	1,292	..	..
1876-77	3,869	3,888	800	932	3,002	2,761	1,469	..	..
1877-78	3,566	3,714	961	832	3,046	3,751	1,608	..	..
1878-79	3,197	3,357	1,487	1,222	2,949	2,807	1,373	..	..
1879-80	3,610	3,589	1,496	1,449	3,499	3,114	1,729	..	..
1880-81	4,013	4,018	1,514	1,642	3,985	3,148	1,747	..	..
1881-82	4,641	5,223	1,963	1,689	4,696	2,951	1,810	885	1,078

Table No. XLVI, showing DISTAI

a Tahsils.
b Police Stations.
c Police Out Stations.

Ahsanpur, *c*	Ahsanpur.																						
Alipur, *a*	98	Alipur.																					
Bhukhi	25	77	Bhukhi.																				
Daira Din Panah, *b*	6	92	19	Daira Din Panah.																			
Dhaka, *c*	134	32	113	128	Dhaka.																		
Gujrat	36	67	15	30	99	Gujrat.																	
Jatoi, *b*	101	11	80	95	43	70	Jatoi.																
Kinjhar, *b*	58	50	34	47	71	17	53	Kinjhar.															
Kairpur, *c*	106	7	85	99	28	74	18	57	Khairpur.														
Khangarh, *b*	60	40	39	54	70	29	41	12	45	Khangarh.													
Kureshi, *c*	43	55	24	37	81	7	58	70	62	17	Kureshi.												
Kote Adu, *c*	74	84	12	8	120	22	87	89	91	46	29	Kote Adu.											
Langar, *c*	42	60	77	36	95	82	66	82	70	25	28	28	Langar.										
Mahmud Kot, *c*	35	63	14	29	95	4	66	21	70	25	11	21	31	Mahmud Kot.									
Munda, *c*	19	105	24	20	140	41	107	59	111	66	40	20	32	41	Munda.								
Muradabad, *c*	58	58	22	41	90	27	61	27	65	20	23	33	5	23	37	Muradabad.							
Muzaffargarh, *a*	49	51	28	41	81	18	52	18	56	11	14	33	14	15	55	9	Muzaffargarh.						
Rohillanwali, *c*	72	27	51	66	58	41	29	24	33	13	29	58	87	31	69	32	24	Rohillanwali.					
Rangpur, *b*	44	88	42	44	120	57	91	57	95	55	53	44	25	53	24	30	39	63	Rangpur.				
Samti, *c*	58	74	28	47	106	43	77	43	81	36	39	39	11	39	21	16	28	48	15	Samti.			
Shahr Sultan, *c*	84	14	63	78	46	53	17	36	21	26	41	70	49	49	81	44	37	13	74	66	Shahr Sultan.		
Sitpur, *b*	109	11	88	103	21	78	22	61	7	51	60	95	72	74	106	69	62	38	99	85	25	Sitpur.	
Sananwan, *a*	25	73	4	79	109	11	76	28	80	35	28	11	21	10	31	26	24	44	46	32	59	84	Sananwan.